

Calvinist Contact

April 8, 1988/43rd year of publication/No. 2113

Boer war artifacts returned to South Africa

Bert Witvoet

ST. CATHARINES, Ont. — Marinus and Mary Abrahamse did not sleep too well the night before the South African ambassador was to come to their modest home in the northern part of the city. But once His Excellency J. Hendrik de Klerk was inside their home on Thursday, Mar. 24, all apprehension fled and Marinus and Mary basked in the charm of the ambassador and his wife.

"I don't want to discuss politics. I have my own views about that," Marinus had said as he shook the ambassador's hand. "This is history. I want it to be a happy day." The ambassador agreed. He and his wife had just come from an event in Hamilton, where he had stated his government's position on apartheid. From there on it

was to be a bit of a holiday, as they planned to spend a night in Niagara-on-the-Lake.

War booty

The occasion of the visit to the Abrahamse home was the return by Mr. Abrahamse of an old psalm book and an equally old table knife to South Africa. The two artifacts had been taken as booty by a Canadian soldier who had fought in the Boer War in 1900.

He had taken the psalm book from the home of Commander Mueller of Mueller's Pass in the Drakensburg, and the horn-handled silver-shaft knife from a home in the same area belonging to a Commander Botha, the brother of General Louis Botha, the man who finally agreed to peace terms with the British in 1902.

Marinus Abrahamse, a Dutch immigrant to Canada, had worked with the Boer War veteran (he does not want to reveal the man's identity) at a nursery. The man passed away at age 100 some years ago. Several years

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Thinkbit

Everyone should pay taxes with a smile. I tried it, but they wanted cash. Sign in government office



Photo: Bert Witvoet

Marinus Abrahamse and J. Hendrik de Klerk, South African ambassador to Canada examine the psalm book and knife which Abrahamse is returning to South Africa.

Nova Scotia municipality speaks out against gay teachers

Anne Hutten

KENTVILLE, Nova Scotia — Although no teachers with AIDS have been found within its jurisdiction, the Municipality of Shelburne has passed a motion rejecting such employees in the classroom. They also spoke in favour of barring all homosexuals, on the basis that teachers are powerful role models for children, and a gay lifestyle is not a healthy alternative.

Provincial Education Minister Ron Giffin was quick to respond. Although

many parents are fearful of AIDS infecting their children, trying to ban such teachers "would almost inevitably place the matter before the courts," he said. He added that it is not the municipality but the school board which is responsible for running the school system.

As an example of proper procedure, Giffin pointed to the stand adopted by Halifax County and six other school boards. This policy will allow teachers or students affected by AIDS to stay in

the system until the disease forces them to leave, or until their condition poses a health risk to others.

Much of the current uproar was precipitated by Eric Smith, a Clark's Harbour teacher AIDS sufferer, who was forced to leave his classroom after some parents refused to send their children there last November. Smith has since been appointed to Nova Scotia's Task Force on AIDS, which is holding hearings around the province.

Public input sought on ethics of organ transplants from newborns



Photo: UPI

Nurse cares for babies struggling to live. Are babies born without a brain, dead?

Robert VanderVennen

LONDON, Ont. — The general public needs to help determine how doctors should make use of organs and tissues from dying newborn babies, says Christian ethicist Dr. Abbyann Lynch of London's Westminster Institute for Ethics and Human Values.

There are ethical issues involved in these transplants that deal with the nature of life, the definition of death, and the responsibility which society must exercise on behalf of the welfare of its members, she points out. "Health care procedures must be conducted in a manner which is not only technically and legally acceptable," she says, "but also in concert with the public's moral sensibilities."

Transplants from newborns especially effective

A specific current question is the use of organs from anencephalic infants, which are the 3,000 babies born in North America each year without a brain, and in some cases even without a skull. Only two out of five such infants live as long as 24 hours, and only one in 20 lives a week.

It has recently been discovered that organs and tissues of newborn babies, including anencephalics, have a powerful ability to grow and to function with amazing effect. Organs from newborns are not only useful in transplants to other young infants.

Dr. W. Donald Reid of St. Joseph's Hospital, London, reports that recently a 25-year-old was transplanted with two tiny kidneys taken from an anencephalic newborn, and the kidneys grew rapidly to meet the needs of that adult. But a major use is transplants into young babies born with severely defective organs like a heart which would result in an early death.

Early and quick transplants of these organs is essential. Upon death and stoppage of body functions these organs deteriorate very fast and soon become useless. This heightens the ethical and legal pressure on defining and clinically determining the moment of death, points out Dr. Lynch.

Definition of death

Death is often defined as the absence of brain function. But what about babies born without a brain? Are they

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News

Public input sought on ethics of organ transplants from newborns

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born dead? Can you say "yes" if heart and lungs are still working? Without a brain but with a functioning brain stem most babies are able to live a few hours. But is that really living? Would it be better to declare babies without a brain to be dead so that much good can be done by transplanting their organs to those who would otherwise die?

Ethical and legal questions are interwoven. Improved medical knowledge and technology confront us with new questions. Because of the good that can be done with transplants from newborns, there is need for new and

precise laws which take into account the special circumstance of babies born without a brain.

Society's concerns

Society has a concern for how the dying of a baby born without a brain takes place. The baby should have all appropriate comfort, warmth, feeding and loving care, including touching. The needs of the parents must be considered, including the possibility of both father and mother giving comfort to their dying baby, if they are able to. Parents themselves may receive great comfort from knowing that the organs of their doomed

baby will give life to others.

But there are also the questions of facilities and costs for the care and the transplants. Financial costs are certainly very high. There are limited hospital facilities for newborns with special needs. We can't applaud these marvellous transplant opportunities and at the same time mount campaigns against skyrocketing costs of health insurance.

And suppose a mother five months pregnant learns that her baby is growing without a brain, so that her baby will die a few hours after birth. Should she have an induced abortion, or should she carry the baby to

term with the wish that its organs be transplanted to save the lives of other babies? What does the Bible say about such matters? Whatever it says, it does not seem to give ready-made answers.

A farsighted approach to dealing with these issues is that of St. Joseph's Hospital in London which works with the medical ethicists at the Westminster Institute. Not every city has developed this

kind of interactive system. But Dr. Lynch calls on Christians, as well as all citizens, to think about these issues and contribute wisdom and insight to those in the front lines in the hospitals. She is convinced that medical ethics, the key issues of life and death, are too important to be left to the doctors alone.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

A cold north wind blows

United States military activity recently received public attention as the Reagan administration sent 3,000 infantry and paratroopers to Honduras as a supposed check against Nicaraguan troop invasion. But the U.S. has actually been militarizing Honduras for much of the time it has been supporting anti-government Contra rebels in their war against the Nicaraguan government. The recent U.S. manoeuvres emboldened the Honduran government to conduct bombing raids on troops inside Nicaragua. U.S. Secretary of State George Schultz acknowledged the origins of his country's troop deployment plans — Washington, not Tegucigalpa.

Honduran President José Azcona Hoyo in effect heads a Pentagon republic with seven airbases, Honduran troops training in U.S.-style manoeuvres, and U.S. troops being familiarized with Honduran terrain and climate.

Honduras pivotal to U.S. interests

The U.S. provides over \$237-million in economic and military aid annually to Honduras. The by-product of an infrastructure created to be at the ready, has been easy supply to the Contras and to a U.S. backed government in El Salvador. Honduras appears to be pivotal to U.S. interests in Central America, perhaps because of its borderline with Nicaragua, El Salvador and Guatemala.

Cross-border raids and firefights have been a regular part of the seven-year-old Contra-Nicaragua war. Ownership of border territories along the 30-kilometre buffer zone has been in regular dispute. U.S. presence close to such a danger zone seems more calculated to create conditions for further intervention than as short-term support.

Warring parties in Nicaragua agreed to a 60-day ceasefire to work out a process for negotiating a permanent truce but the U.S. government appears unprepared to accept an internal regional solution which would allow what it considers to be a Communist government in Nicaragua to continue in power.

A self-appointed police force of the Western

Hemisphere, prepared to defy the sovereignty of nations, could with further intervention, hinder Nicaraguans from shaping their own development. Such an approach in the 1960s caused Cuba to become enmeshed in the Soviet orbit, a direction it might otherwise not have taken. In Nicaragua, foreign interests can for the first time either help or hinder significant Christian participation in an effort to build a new society in a 20th century context.

Foreign intervention complicating matters

Canadian Christians may be unsure of what they see the Nicaraguan government developing, but they should recognize that much of their uncertainty is a result of foreign complication of a people's effort to direct its own development. Canada has taken a more open approach to the Nicaraguan government's reconstruction aims and has been an avid supporter of the faltering five-nation peace process in Central America. These are appropriate early responses to hopeful efforts by Central Americans looking for justice in their countries.

There are also fierce winds blowing from the North. Consequently, Central American people have already committed themselves to band together as a regional force if the U.S. invades Nicaragua.

The Reagan government's open military activity in Honduras prompted protest, from within the U.S. and elsewhere. From its Vietnam experience, any U.S. government must know that a Central American ground war will be both unpredictable and difficult to "sell" at home. But the current government still orients much of the U.S.'s economy towards selling and moving weapons abroad. U.S. officials have also considered naval and air strikes against Nicaragua's ports and its only oil refinery.

The recent movement of U.S. troops to Honduras was coded operation "Golden Pheasant." This is a soft name for fierce activity. Canadians, and Americans who are conscious of southern nations and peoples shaping their own development, will hardly welcome more such eagle droppings.

Gus Polman is the Edmonton-based development education coordinator for the Christian Farmers' Federation of Alberta.

Boer war artifacts returned to South Africa

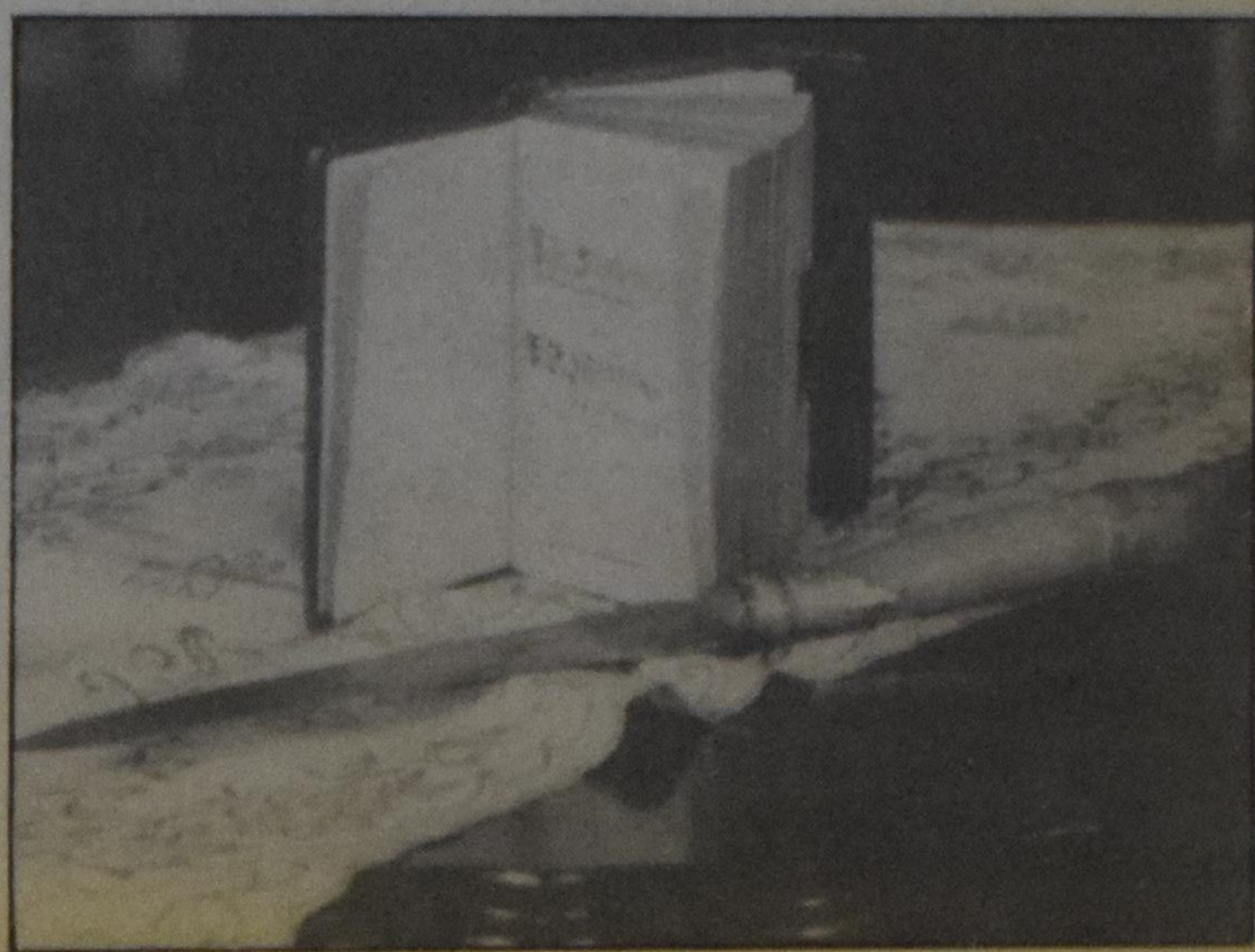


Photo: Bert Witvoet

The Botha knife and Mueller psalm book will return to South Africa, 88 years after a Canadian soldier put them in his duffelbag.

... continued from page 1.
before his death, he gave the two Boer War articles to Marinus, as he no longer saw any purpose in keeping them, and thought Marinus, being Dutch, might appreciate their value.

Marinus, who had read nearly all of Dutch author L. Penning's books on the Boer War, was interested. He, in turn, kept the artifacts for some 15 years. But of late he had begun to wonder what would happen to them after he would pass away. His children showed no interest.

South African television present

He finally decided that he wanted the items returned to South Africa, either to relatives of the family from which the items had been taken or to the Boer War Museum. Through his local MPP contact was made with the South African embassy in Ottawa and a visit was arranged for the purpose of presenting the artifacts to a

South African representative.

South African television was on the scene to record the moment and to publicize it in South Africa in the hope that relatives would reclaim the artifacts.

The red-cover psalm book with a few hymns had been printed in The Netherlands in 1875 for the Reformed Church. It had inscribed on the fly leaf in Dutch and with fancy lettering: E.J. Stoltz, through her marriage, E.J. Mueller, born Nov. 30, 1872. The table knife was large, "ugly," according to the South African interviewer, and badly in need of sharpening.

According to Ambassador de Klerk this was the most intimate visit he had paid to Canada since he came about a year and a half ago.

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Christian labour union gets new home

Stan de Jong

TORONTO — After 27 years of moving around and making do, the Christian Labour Association of Canada (CLAC) hopes to occupy a new national head office, with room to spare.

Construction of the 10,000 square-foot facility in Mississauga is to start soon. Completion is scheduled for the fall of 1988.

CLAC will be 35 years old this year. The growth in influence of this Christian social action group has been nothing less than amazing, say those who know it.

This writer, who joined the CLAC staff in 1965, remembers well the original "head office" in a member's

basement. There was one secretary and the only other staff member, Harry Antonides, was holding the fort in British Columbia. The organization has made several moves since then, but has never before built its own facilities.

CLAC's current headquarters in Rexdale, Ont., are literally bursting at the seams. The extensive research library overflows into the halls and basement. There is no free space and no room for expansion.

In 1965, CLAC had three agents, two offices, an annual budget of \$40,000 and less than 1,000 members. There are now 16 agents, six offices nationwide, a \$1.5-million budget and 8,300 members.

Preserving the past

The new head office will be a place where members, students and other interested persons use its library and resources. Further, CLAC is very keen on preserving its history. Over the years, photographs, publications, Labour Board certificates, signed copies of every CLAC collective agreement and copies of every government submission have been accumulating in the archives. This collection serves as a history of how CLAC, as a Christian trade union movement, sought to apply biblical principles in the workplace.

In announcing its plans, CLAC stated: "Our new building is tailored to our

needs; it will meet our space requirements and end our nomadic journeys from one office to another. It is being built on the shoulders of the past to serve our future. There is a feeling of permanency about it

that symbolizes CLAC's lasting presence on the Canadian labour scene and its continuing commitment to bring a Christian witness to workplaces and governments across the country."

Family class immigrants no burden on society, survey finds

(Canadian Scene) — Family Class immigration in the 1980s has been dominated by persons from the developing countries and in recent years, the proportion of spouses and dependents is increasing. Yet concerns raised that family class immigrants are becoming a burden to the government or to society appear to be unfounded.

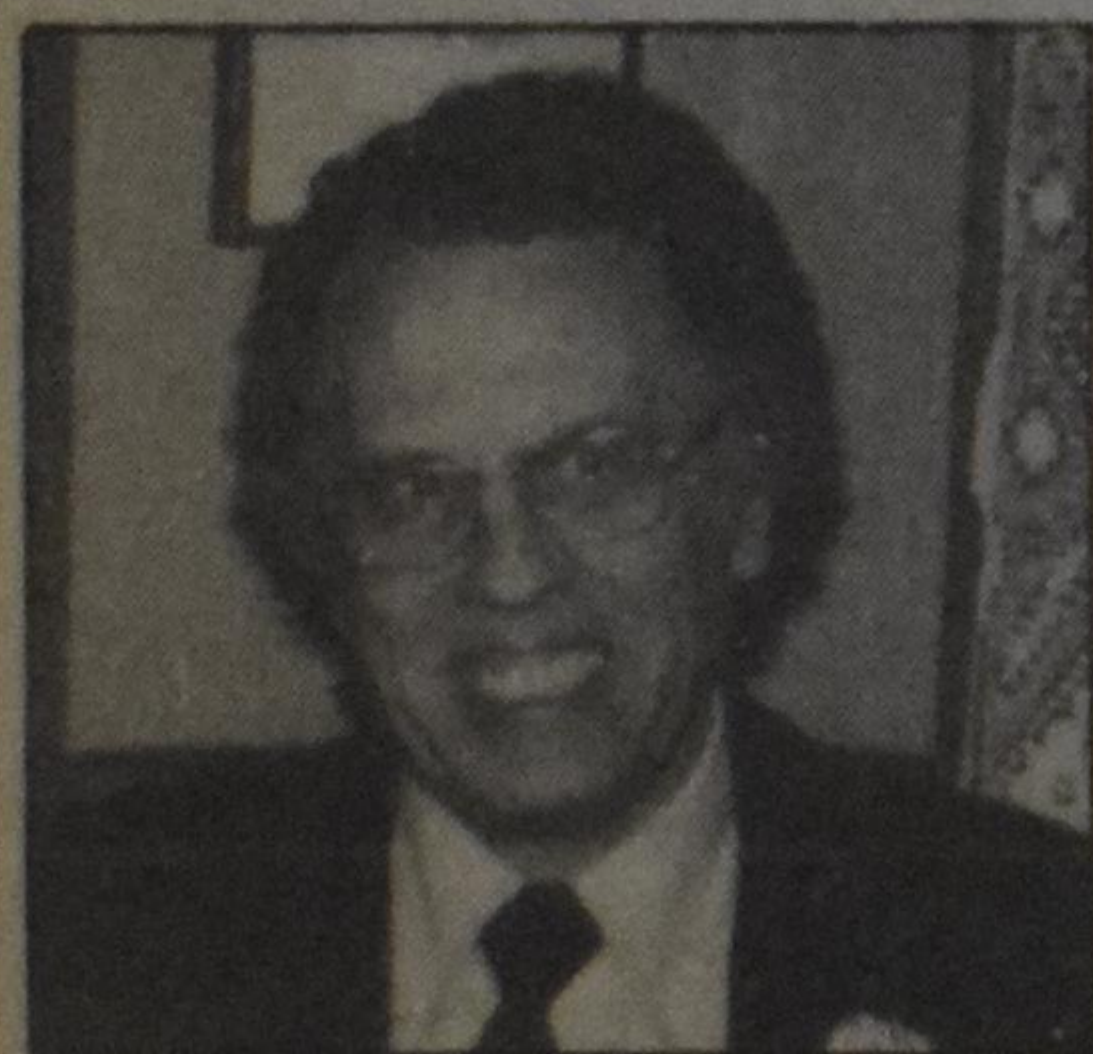
The above are some of the findings of a survey made by Levy, Coughlin Associates of Toronto for the federal Ministry of Employment and Immigration.

In the absence of previous studies exclusively on family class immigration, it was decided to conduct a telephone interview survey of almost 1,400 family class immigrants who had entered Canada from April 1981 to March 1984. The survey was undertaken in Toronto, Montreal, Winnipeg, Calgary and Vancouver and interviews were held in seven languages: English, French, Punjabi, Cantonese, Portuguese, Spanish and Tagalog (Filipino).

Among the findings reported were the fact that while family class immigrants do have a higher unemployment rate than other immigrants, the unemployed among them are not supported by the public treasury since the sponsoring relatives provide the necessary economic support.

The rate of unemployment fell the longer the family class immigrants were in Canada and according to their schooling and ability to learn one of Canada's two official languages. The report stated, "It is important to note that many who were keeping house full-time, took language courses, indicating their eagerness to adapt and perhaps enter the labour force."

The report went on to say that females among family class immigrants are not doing badly. "Their labour force participation rate has been rising and the proportion of females employed in social science, medicine and health occupations exceeds that of males by two to one," the report states.



In and around the workplace

Ed Vanderkloet

Profits are part of the nature of things

The purpose of a business enterprise is to make a profit, I stated in my previous column. It is quite unfortunate that the word "profit" has, like "market," become a dirty word. We tend to speak scornfully about the profit motive of large corporations and small businesses, as if making a profit is a rather distasteful affair, something from which decent people would rather stay away.

To be sure, there is ample historical evidence to prove that many companies have been and still are guilty of the most awful misdeeds against humanity in the name of profits. History, especially during the last two centuries, is replete with examples of market manipulation, cut-throat competition, ruthless exploitation of workers, cheating of customers and rape of the environment. Guided by greed and rapacity, many companies have aroused the ire and abhorrence of the people and have given rise to the labour movement in the previous century as well as to countless laws designed to curb the excesses of corporate behaviour.

Profit making not always profiteering

But given that, we must be careful not to tar every company with the same brush, and above all, we must not make the mistake of equating profit-making with profiteering. For making a profit, i.e., ending the fiscal year with a financial surplus is an absolute must for a business that operates in the free market. A business may sustain losses for a few years as long as those have a reasonable chance of being offset by healthy profits in the future. If not, the business is doomed to "go under," with all the disastrous social and economic consequences connected to such a failure. For unlike a family, a church, a school or a symphony orchestra, a business that consistently ends up in the red cannot ask for donations to bail it out. Neither can it go to the United Appeal for assistance.

Anxiety vs. satisfaction

A business must make it on its own, and that distinguishes it from a charity, a philanthropic

institution, or any other institution in society. Going into business can bring a lot of satisfaction to the venturesome person, but it also brings much risk and anxiety. Allow me, an ardent trade unionist, to make an apology for the business person. Being in business for oneself is not just a lark. It requires ingenuity, motivation, courage, stamina and the willingness to work very hard. No 9-to-5 job for the person who starts a business.

That applies to the corner store owner who worries about his or her clientele, to the manager who spends sleepless nights over the plans and products of his or her competitors, and to the entrepreneur or farmer who has sunk thousands or even millions of his or her own (but mostly borrowed) money into the company or farm. How many of them anxiously await the verdict of the accountant at the end of the fiscal year? Did we make a profit or a loss? Or did we just break even? How long can we keep the creditors at bay?

Surpluses are necessary

These are not rhetorical questions asked for the purpose of dramatizing a story and to raise sympathy for the poor businessman or woman. These are "life-and-death" questions for countless entrepreneurs who slave away night and day to meet the payroll, the expectations of the shareholders, or the demands of the bank, and who lie awake over the problem how to come up with new ideas that will spark the interest of the customers. Usually, one of the greatest concerns is how to raise enough capital for an expansion of the business or for a reserve of funds that will sustain the firm during lean years. To stay in business and to keep the firm healthy, a company *has* to make a surplus. Profits are indeed the "bottom line" and that's why there is nothing wrong with a business enterprise being profit-oriented. That's simply the nature of things. But it is not the whole story. We'll talk about that the next time.

Ed Vanderkloet is Executive Secretary of the Christian Labour Association of Canada.

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Calvinist Contact

Head office: 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9; phone: (416) 682-8311. Office hours: 8:15 - 4:15 p.m.

Calvinist Contact (ISSN 0410-3882) is an independent, Christian weekly, serving the broader Reformed community with news, ideas and opportunities for contact. It supports and encourages every endeavour that seeks to proclaim the Kingship of Jesus Christ.

Editor: Bert Witvoet
Publisher: Stan de Jong
Assistant Editors: Marian Van Til, Robert VanderVennen
Regular Contributors: Jeff Adams, Paul de Groot, Stan de Jong, Margaret Griffioen-Drenth, Anne Hutten, Reinder J. Klein, Angela Terpstra
Accounting: Willy Suk-Kleer
Advertising: Shirley Mulder
Circulation & Mailing: Grace Bowman
Layout & Design: Margaret Griffioen-Drenth
Typesetting: Kim Yungblut

Editorial Advisory Board: James R. Dickey, Sam Da Silva, Anne Hutten, Judy Knoops, Peter DeBruyne, Nicholas B. Knoppers, Alayne Langerak, Ineke Brouwer-Parlevliet, Sonya Vander Veen-Feddema, William Van Huizen.

Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to *Calvinist Contact*, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9.

U.S. mail: *Calvinist Contact* (USPS 518-090), published weekly except for July 1, 15, 29, Aug. 5 and Dec. 30, by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9. Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact*, Box 110, Lewiston, NY 14092.

Advertising: Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See events page for rates. The publication of comments, opinions, or advertising does not imply agreement or endorsement by either *Calvinist Contact* or Calvinist Contact Publishing Limited.

Printed in Canada.		
Subscriptions:	Canada	United States
Six months	\$15.00	\$13.50 U.S.
One year	\$25.00	\$22.50 U.S.
Two years	\$47.50	\$42.50 U.S.
Three years	\$70.00	\$62.50 U.S.
Overseas:	\$100.00 airmail	\$45.00 surface mail

Editorial

Political compromise need not be a sell-out

For the past month and a half, following the Supreme Court decision on abortion, *Calvinist Contact* has done its share in furthering the debate and helping its readers come to a faithful and helpful position. We ran a guest editorial by Nick Loenen in the Feb. 26 issue. This editorial correctly pointed out that the abortion issue is not just a private matter and that it will take politicians with moral courage to tackle the issue. No readers objected to this editorial. It confirmed their desire to be faithful.

Change approach

However, in the same issue we printed a letter by Bill Van Dyk from Chatham, Ont. His long but stimulating letter called for a change in the way we debate abortion. He pointed out, among other things, that "we must stop our 'all or nothing' approach to the political side of the problem. This approach," he said, "is costing lives."

Predictably, a flood of letters resulted. And they were good letters. First of all, the tone was excellent, not judgmental at all. Secondly, the letters picked out a few areas where Van Dyk's letter was weak. Van Dyk seemed too preoccupied with public opinion, media approval, neutral experts and pluralistic consensus.

We especially want to draw attention to the excellent response by Robert N. Nadeau of Ottawa. This reader points to the importance of not compromising at the level of principle and not falling for the democratic lie that values may not be imposed in a pluralistic society. At the same time, Nadeau realizes that political compromise is necessary.

Avoid crusades

In the Mar. 18 issue of C.C. the basis of this distinction was carefully laid out by Dr. Paul Marshall of Toronto. He warns against political absolutism. "The cost of such political absolutism is that possible small improvements in the abortion situation are ignored or sometimes denounced because they are not the big change that is ultimately needed," he writes. "So even more abortions may go on as we await the

proper law." We believe that this was also Mr. Van Dyk's concern.

Marshall adds that the political model of abortion crusades is a bad one. The proper way of doing politics is treating it as hard work. We have to understand the ropes. We have to know what is achievable at a certain point.

This is also the approach of Citizens for Public Justice (CPJ). When CPJ's Gerald Vandezande was invited to Ottawa by a Conservative caucus committee trying to draw up abortion legislation, he tried hard to steer the committee away from merely talking about an "acceptable" cut-off point during the gestational period. He wanted "life-affirming" principles entrenched which would leave the way open for a fuller pro-life position.

Be shrewd

There is no denying it, this is a difficult debate and an even more difficult process. It's not enough to follow only half of Jesus' words — "be innocent as doves." We must also be "as shrewd as snakes." It's not enough to be right in our position; we must also be politically astute.

The abortion debate reminds us somewhat of a hijacking situation where gunmen hold an aircraft with passengers hostage. Those who negotiate with the gunmen must be principled. They can neither validate the act of violence nor agree that the gunmen can kill half of the passengers if they will let the other half go. But they can agree to accept the freedom of a segment of the hostages without compromising the rest. An all or nothing approach here would be foolish.

It's this step-by-step approach that Van Dyk, Marshall, CPJ and Nadeau are calling for, we believe, as they envision "a long haul." We support them in that endeavour.

BW

Letters

Health vs. economics?

Re: Clarence Joldersma's "Victory for farmers: a long-time health risk" (C.C., Feb. 19).

Joldersma's well-written article dealt with the timely, in-and-out situation with respect to the herbicide LASSO (active ingredient alachlor), widely used for weed control in central and eastern Canada.

It strikes me, however, that the author has painted a rather simplistic scenario that is based, so far as I can judge from the article, on second-hand evidence, i.e., articles published in *The Globe and Mail* and *The Hamilton Spectator*. Joldersma concludes "In short, the reasons for banning alachlor were health ones, the reasons for recommending its reinstatement were economic ones." He asks, "What kind of victory is it when a herbicide giant wins back its competitive tool, causing family farmers to face the risk of cancer?"

The Alachlor Review Board (appointed in November 1985 and consisting of a chairman plus four

members: a pathologist, a toxicologist, an economist and a risk analyst) submitted its 164-page report in October 1987. I have examined a copy of the report (available from Agriculture Canada) and have concluded that the issues differ considerably from the health versus economics scenario described by Joldersma. The report places a great deal more emphasis on health and toxicology considerations than on economic factors.

Risky enough to ban?

In fact, the controversy does not appear to be one of economics at all but, rather, one of judging whether results of the toxicology studies constitute sufficient evidence of risk to ban the herbicide from use in Canada.

The review board concluded: "Reasonable worst case estimates of applicator exposure to alachlor are 1,000 to 10,000 times lower than the lowest dose at which a tumour was observed in one long-term rat feeding trial. In this situation, the board considers that this is a reasonable

margin of safety."

In the meantime, a Jan. 27 news release from Agriculture Canada reported Agriculture Minister John Wise's decision to reject the evidence and the recommendations of his review board and not to restore the registration of alachlor.

Safety concerns are seldom absolute issues, and decisions about such issues nearly always represent a judgment about the acceptability of risks involved. I do not wish to debate the banning issue itself but I do suggest that, for controversial issues such as this one, public declarations be based on primary sources of evidence and not on potentially incomplete and filtered or biased articles in other news media.

William H. Vanden Born,
 Edmonton, Alta.

The broad road to hell?

Just a few remarks as a reaction to Bill Van Dyk's "Change the debate on abortion" (C.C., Feb. 26). Having been

a part of the debate mentioned, I would like to say how easy it is to criticize. Believe me, I did not sleep for nights afterwards thinking of all the things I should have said.

It was a highly frustrating hour. As a matter of fact, I had something similar to what Van Dyk suggested written out but when I posed my question I was ruled out of order and edited out of the tape, as many of us were.

Yes, we probably would be more effective compromising. But you know what? We do not have to win. Christ did that years ago, when He walked on this earth, never compromising. As a Christian, I take my example from him.

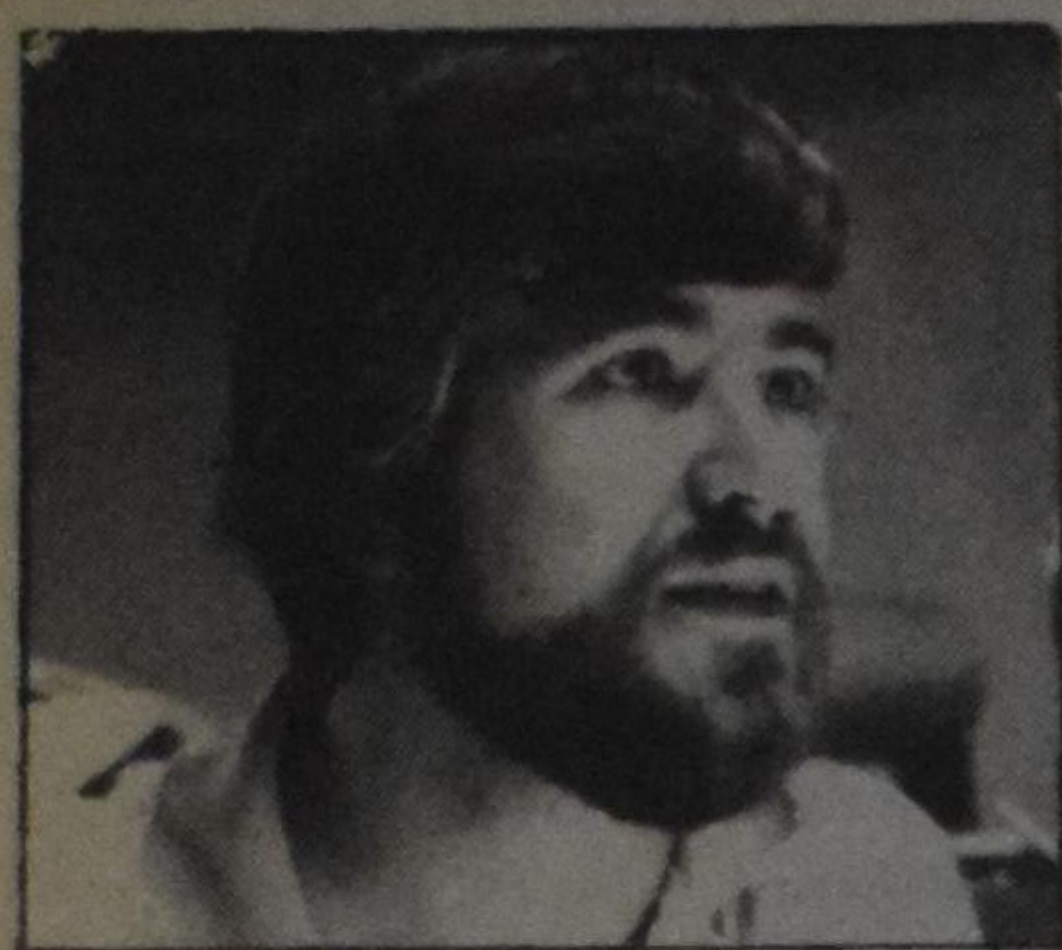
We have always been taught that there are two roads; one narrow one which leads to heaven and a broad one which leads to hell. No middle road. No compromises.

When one believes that God created us from the moment of conception, and if we take the commandments seriously, then there is no in-between debate.

Abortion is either murder or not. Age [of the fetus] has nothing to do with it.

"Seek ye first the Kingdom of God

JUST A MOMENT/HERMAN PRAAMSMA



"The first and worst of all frauds is to cheat oneself."
(P.J. Bailey, 1816-1902)

Cheating is never a very good idea. It can have disastrous consequences in your relationship to others. It can even have murderous consequences. Only consider this little news release published by the *Toronto Star* recently:

Exam cheaters shot

DHAKA (DPA) — Three people were killed and more than 100 injured when riot police fired into examination halls in Bangladesh to stop students from cheating during graduation exams.... Police opened fire on high school students... called in by teachers who were unable to stop massive cheating... from books and pre-written answer scripts....

That is more than a little bit of over-reaction, I guess. And aren't you glad your children don't go to school there? But cheating does have devastating consequences no matter where you live.

It destroys marriages every day, it destroys ministries, it ends careers, it gets students expelled permanently, it puts people in jail, and can cost cabinet ministers their portfolios.

But there is one thing worse than cheating others, and that's cheating yourself. Deceiving yourself, as P.J. Bailey pointed out over a century ago, is the first and worst of all frauds. It is the most fundamental and most dangerous of all deceptions, for it causes you to lose touch with reality. You begin to walk around in a fog; you become a permanent denizen of fantasy land.

And, sad to say, self-deception is a very widespread phenomenon. It is a universal shortcoming of the human race. The Bible puts it this way: "If we say that we have no sin, we deceive ourselves and the truth is not in us...." (1 John 1:8)

The greatest of all self-deceptions is the notion that we are without sin, or that we are not as bad as our neighbour. It is a good thing that God did not send riot-angels with shotguns to this world to cure us of cheating, but that in his infinite love He sent his Son to die in our place, to reap the reward of our self-deception.

It is only the Spirit of Jesus, the Holy Spirit, who can open our eyes to reality and fill our hearts with praise and gratitude and self-confidence as forgiven sinners.

Herman Praamsma is pastor of Fellowship Christian Reformed Church, Rexdale, Ont.

Longer Letter

Pro-lifers can compromise politically, not principally

The Feb. 26 issue of the *Calvinist Contact* was only recently brought to my attention. I should like to respond to the provocative essay, "Change the debate on abortion" by Bill Van Dyk of Chatham, Ont.

Mr. Van Dyk has made so many good points in his essay that it is a shame he had to spoil them all by his unfortunate willingness to compromise the fundamental principle: the sanctity of life. The fatal defect in his argument is that he has confused compromise of principle with political compromise. In his desire to find a political solution he has thrown out the baby with the bath water (pardon the metaphor)!

To substitute consensus, even if there were consensus, for soundness of principle as the criterion by which to measure which lives are deserving of protection by the Constitution or the legislature, would be to admit a principle of irrationality into the decision-making process, with frightful consequences. What then is the alternative?

The pro-life argument must proceed, it seems to me, from the fundamental premise that all life is sacred. In other words, the sanctity of life is non-negotiable. But that is not the end of the matter. If we are serious about legislative protection for the unborn, like it or not, there are political and constitutional realities that cannot be ignored.

Constitutional restraints

Here I agree with Mr. Van Dyk. The "all or nothing" approach will not work. Let's look at the facts. The Supreme Court of Canada has said that the old regime under s.251 was unconstitutional because it put too many obstacles in the way of a woman's right of access to abortion when her life or health were in danger. Although the Supreme Court did not lay down any affirmative right to abortion, it is clear to anyone trained in the law, who has read the decision, that the Court would not tolerate any attempt by Parliament to ban all abortions from the moment of conception. Nor can we realistically ask or expect Parliament to enact a law it knows will not pass the constitutional muster. For the pro-life community to stamp its feet, and shake its fists and insist that Parliament do what it knows it cannot do, under present constitutional arrangements, it seems to me, is to virtually guarantee the decriminalization of abortion in the first and perhaps into the second trimester.

So what do we do? As I see it, the only two realistic options for Parliament (apart from invoking the constitutional override in s.33 of the charter, which Parliament has stubbornly refused to do) is to adopt the gestational or developmental approach urged by Madam Justice Wilson in the Morgentaler case, and which has become the rallying point of the more moderate "pro-choice" activists, or to adopt a standard based on a strict definition of life or health which Justices Beetz and Estey appeared to endorse in their judgment, and which has become the "compromise" position of several moderate pro-life advocates. As I read Van Dyk's essay, he would opt

for the first, whereas I would opt for the second.

Life affirming strategy

If it is not yet clear, let me explain why. The second option may be a political compromise (in the sense of political strategy), but it affirms the principle of the sanctity of human life. It states, in effect, that abortion is wrong from the moment of conception but in those rare cases where a woman's life or health are in real and genuine danger, abortion may be allowed. In other words, it is a position that would still recognize the fetus as having rights of its own. But why include "health"? For the simple reason that following the Morgentaler case, any law that did not include a "health" exception would surely be declared unconstitutional under present constitutional arrangements.

But notice my emphasis on "present constitutional arrangements." The adoption of such a standard would not be seen as the ultimate victory in the pro-life cause. Rather, it would be seen as securing an intermediate victory only: the demise of the dangerous gestational philosophy that threatens to entrench itself not only in our law but in the public psyche as well. Having secured that victory, it would be incumbent on the pro-life community to continue its efforts on behalf of the unborn in the court of public opinion. It would have to include, as Van Dyk rightly points out, a "fuller pro-life" position.

Precisely what the expanded pro-life agenda would include is not for me to say. However, it seems to me that it would have to include, at a minimum, a far more visible concern for the mother than is presently the case, and it should address in a more meaningful and deliberate way the many factors which contribute to abortion, including exploitation, poverty, etc. From there, perhaps with time, if we do our work well, a consensus could begin to emerge whereby the life and personhood of the fetus would come to be recognized and the ground prepared for eventual elimination of the much abused "health" standard, as the tragic realities of post-abortion trauma gained wider recognition.

Imposition inevitable

I don't accept the pluralistic argument. Not that I am naive to the pluralistic realities of our day, but because its premises are unconvincing. We must be ever ready and willing to confront the criticism that recognizing the inviolability of unborn human life constitutes the imposition of a particular moral view on a pluralistic society. (Madam Justice Wilson tried to use that one in her judgment.) This appeal to democratic ideals can exercise tremendous influence on an unsuspecting public. But it lacks demonstrative force. Surely the real issue is: what are the necessary limits on freedom of choice? Regardless of how the issue is decided, that decision will represent, to a greater or lesser degree, the imposition of a particular moral view.

Robert D. Nadeau,
Ottawa, Ont.

and all these things will be added to you."

Mrs. J. Dieleman,
Willowdale, Ont.

Picketing has limited results

A number of years ago I organized the group Citizens for Protection of Human Life which picketed one of the hospitals in London, Ont. After moving to Ottawa I became convinced that picketing and street marching is a very time-consuming and limited way of making known one's view on issues.

Protest activism is basically negative action. You stop people from doing something you believe is wrong. But if the opponents do not listen, the next step would have to be violence — stand in people's way, use your shoulders on opponents, block the sidewalk or road, rip up or smear signs. If that has no effect, the opponent should be removed from society or his life taken to get your way. Obviously that is not a Christian way of treating any opponent.

Activism tends to blow up one issue

out of proportion and base other issues on it. It causes us to lose perspective on all issues.

Has God not built into nature and society natural consequences to human action? Homosexual practices have spread AIDS. The consequences of abortion for a woman are physical, psychological and emotional hurt or agony, often lasting for years.

Ought we not to be busy helping those in need? Ought we not establish pro-life hospitals, support pro-life doctors, encourage research in curing AIDS?

Should Christians not live out their commitment in obedience in such a way that it is a clear testimony to those who believe differently? Our solutions often speak louder than our protests.

Harmen Boersma,
Nepean, Ont.

Letters
continued on
page 6...

Letters

Reader airs view on homosexuality

Re: "Homosexuality does not equal promiscuity" (C.C., Mar. 4).

Dr. Hendrik Hart's letter under the heading "Homosexuality does not equal promiscuity" may be in need of amplification:

In December 1973 the board of trustees of the American Psychiatric Association voted to eliminate "homosexuality per-se" as a mental disorder from their listings. It should be noted: 1) this decision was not based on scientific research, but on pragmatism; 2) an adequate definition of what is really meant by "homosexuality per-se" has never been given; 3) in their "Diagnostic and Statistical Manual of Mental Disorders" the American Psychiatric Association still correlates homosexualism with fetishism, pedophilia, transvestism, exhibitionism, voyeurism, sexual sadism, sexual masochism, zoophilia and transsexualism.

Diversity of opinion

There are three categories of homosexuality: *female* homosexuality (commonly called lesbianism), *male* homosexuality and under circumstances may be of an extremely violent nature) and *bi*-sexualism: heterosexuality in marriage, combined with homosexuality for entertainment ("kicks").

In the law, homosexuality is still described in terms of sodomy, buggery and pederasty. The Roman Catholic Church considers it a moral disorder and mainline Protestant churches are busy advertising it as an alternative lifestyle, systematically soft-peddling the inherent high-risk aspects, not only for the persons themselves but also for their environment.

This alarming diversity of opinion among judiciary, psychiatrists, lawyers, clergy and laity would merit a (rather belated) scientific instead of a highly emotional approach to the subject. This, however, is not happening. [I believe] statistics are being systematically suppressed, altered or even forbidden. The general public can only guess the reasons why.

At the moment, by government decree, we are not allowed to discriminate on the basis of sex (now interpreted as sexual *inclination*, which was *not* the original idea), marital status, race, creed, colour, nationality, ancestry, place of origin, handicap, family status, ethnic origin, citizenship or record of offences. The homosexual community considers this a green light for their activities.

Numerical happiness

All the above is, in my opinion, a direct result of utilitarianism: accept the guy the way he is and if he does not do any harm to his fellow man, don't

bother him. More scientifically expressed: the greatest happiness for the greatest number. Instant gratification. That somebody (or society) may sooner or later have to pay a stiff penalty for this presumed happiness: who cares? The term "promiscuity" is out, the term "consenting adults" is in.

May I invite Hendrik Hart, or anyone else for that matter, to address the above issues in more detail? I may subsequently then have to re-classify homosexuality and AIDS on my list of priorities.

**Bruce Bokhout,
Don Mills, Ont.**

How do you show love to homosexuals?

Hart seems to support the idea [of homosexuality] as long as a person sticks to one partner and does not pose a danger to society; we should be supportive and show our Christian love. This is a stand taken by many people. [These same people say] homosexuals should be allowed positions of leadership in the church so that they may be respected and accepted by the community.

I am aware that we must show our Christian love to these people who carry a heavy burden. But we must also tell them [that their practice] is a sin which they must discontinue. Many homosexuals may not accept that, but it is also part of our commitment to them.

**G.C. De Ruiter,
Edmonton, Alta.**

To say that homosexuality does not equal promiscuity is saying that some homosexuals form a lasting relationship, as opposed to others who play the field. Dr. Hart's letter did not evaluate homosexuality beyond that point, it seems to us.

Editor

Says Swaggart's confession appropriate

I am surprised at the critical comments contained in your recent editorial ("Disgusting repentance," C.C., Mar. 4).

You seem to be disgusted with the fact that Jimmy Swaggart, first of all, repented publicly, in the presence of his wife and son, and secondly, repented with emotion.

Surely, someone who is in the public eye for an hour every week on television, across the world, with a vast audience of faithful worshippers, and commits a sin which is publicly exposed — surely, if that someone is truly sorry for his sins, and asks God for forgiveness, he also has an obligation to confess his sins in public, before God and people. How else can we rejoice with the forgiven sinner? How else do we even become aware that he has asked God for forgiveness?

The television medium, using his regular time slot was the most natural way to communicate this event.

Whether or not the repentance was too emotional is not an issue. Some of us are taught from childhood to keep a lid on our emotions. Others express their feelings freely. God forgives when a person is truly repentant, and it was obvious that this was the case.

God has used this servant to turn thousands to Christ, not only on this continent, but around the world, and we should pray that this ministry will continue in the future.

**J. Westra,
Calgary, Alta.**

Salvation through the cross

In reply to John Valk's question ("Creeds and Controversies" (4), Mar. 11) What would Jesus say to a sincere and devout Hindu, Buddhist or Muslim?" He would most likely, filled with sadness and compassion, say the same as He said to the young rich ruler: "You are not far from the Kingdom of God."

Although the past should indeed not dictate our thoughts and actions today, there are certain fundamental truths from the past which should shape our very being even today. One of them is the saying of Jesus himself, "Nobody comes to the Father except through me." It's a warning we all have to take to heart since it is not easy for our Reformed pride either to seek salvation via a cross.

**D. Nanninga,
Whitby, Ont.**

Ontario, we stand on guard for thee?

I have been a subscriber to C.C. for the past 36 years. Several times during the last half-year I have been in Ontario.

By plane, Ontario is not that far away. A little drink, a bite to eat, a little nap and before you know it, you're in Toronto. But travel by car (my first time) and you will change your mind.

In my imagination the Trans-Canada Highway was something like Interstate No. 5 to California, but after travelling the Trans-Canada day after day, kilometre after kilometre, puddle after puddle on a kind of country road, I felt like travelling to a far away country.

Is Ontario a far away country?

One evening I was watching Ed Broadbent, John Turner and others being interviewed about free trade. After a while I am sure I heard them singing, "Ontario, we stand on guard for thee." Then I dozed off.

And Calvinist Contact? Do you really consider the West to be a part of Canada? If the Olympics would have been held in Toronto, would you not have paid more attention to this great event that is [so seldom held] in

Canada? "Honour the creature more than the Creator?" Sure, but probably you missed a good opportunity to mention that.

If Bill VanderZalm and his government were in Ontario instead of B.C. — a man in his position who calls abortion *sin*, who shouts it all over despite tremendous opposition, a government which is setting principles above everything else — if that government were in the East, wouldn't C.C. pay more attention to it? In my opinion, something else could wait.

Hey, you there in the Far East! Don't forget you have subscribers in the West too. Please pay a little more attention to that so we may sing *together*, "O Canada, we stand on guard for thee."

**R. Bootsma,
Calgary, Alta.**

We'd crucify Christ if He were here today

As I followed Christ's passion during the Lenten season just past, emotions of great sadness as well as deep gratitude welled up. Lent and Advent are inextricably tied together and in the last weeks I continually looked back to the moving Advent article "Out of Concern for the Peace and Glory" written by your B.C. correspondent, Reinder J. Klein. What struck me in particular was the vast difference between the simple, direct angelic message of "Glory to God in the highest and on earth peace..." and our complex, warped and often unpeaceable doings as church.

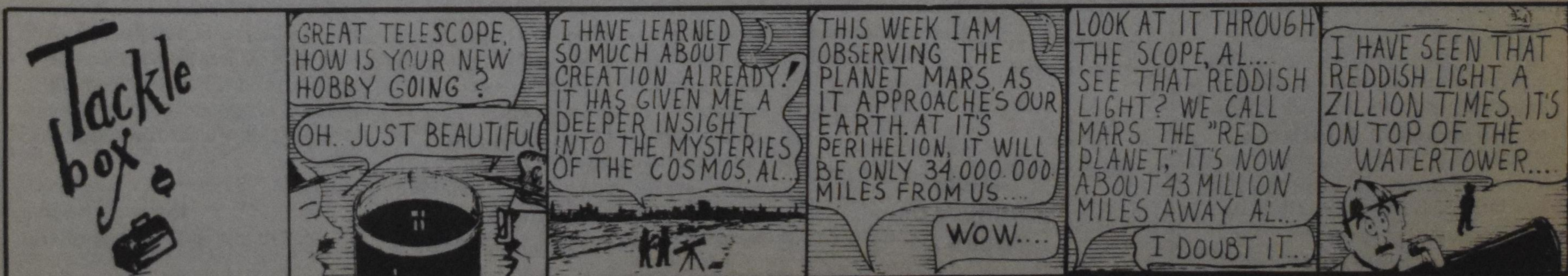
When Christ rode on his colt and looked over Jerusalem He wept. Our Messiah wept because his Jerusalem, chosen and favoured, did not know what would bring peace. (Luke 14:41-44) His ache for his people must have been immense. Centuries of judges, priests, kings, prophets and other divine workings had not had an impact on the stubborn hearts of those whom He had freed from slavery. They did not know what would bring them peace, so they crucified the Prince of Peace.

If Jesus were to look over our church today [as He does], He would weep again. As Klein pointed out, we have indeed been "... granted a measure of insight into the real meaning of peace, of shalom...", yet we often act like the Israelites did, living lives of turmoil, of belittling and backstabbing our brothers and sisters smugly "in the name of the Lord" over issues that keep us horribly side-tracked from our task as ambassadors of his peace.

In our selfish preoccupations we are still no better than that Jerusalem of old. We do not often live like we know what would bring us peace. Clearly if Christ were alive today, we'd crucify him again. That's a sobering thought as we've just celebrated Good Friday.

It's a good thing Good Friday was followed by Easter.

**Jane Witte,
New Westminster, B.C.**



Church/Meditation

Marian Van Til, page editor



Friends of God

Wayne Brouwer

Living in hope

"Therefore, my heart is glad and my tongue rejoices; my body also will live in hope, because you will not abandon me to the grave, nor will you let your Holy One see decay." (Acts 2:26-27)

Yesterday morning a family down the street from us woke to a new day in much the same way as many mornings before. They sat at the breakfast table together. The children gathered their books and papers, put on their coats, and the father took them to school. And then he came home, shot his wife to death, telephoned the police, and turned the gun on himself.

Yesterday the house at 342 Ferndale was a home; today the steam cleaners are busy with their machines, scrubbing out the blood before the real estate people put the property on the market. Yesterday 12-year-old Dion and seven-year-old Amy arrived at school as members of a family; when they were called out of classes, they left as orphans. Yesterday only a handful of people in London knew the name DaFonseca; today it is whispered in corners and shouted from television screens in the fleeting fickleness of fame.

"Why?" the neighbours are asking. They were good people, religious people. They were always friendly. They helped us out when we moved in.

"What could have happened?" relatives wonder. What "dark night of the soul" possessed Julio, and caused him to do such a thing?

Abandoned by hope

The German philosopher Schopenhauer named it. "Whoever is abandoned by hope," he said, "has also been abandoned by fear; this is the meaning of the word 'desperate.'"

Abandoned by hope, Julio DaFonseca saw no future. Abandoned by fear, he pulled the trigger.

"Hope is a waking dream," mused Aristotle. But Julio DaFonseca's eyes opened only to nightmares. "To the man who is afraid, everything rustles," said Sophocles in his philosophic wisdom. Around Julio DaFonseca, the whole world was quivering.

What a contrast with the text to Peter's Pentecost sermon. "My body will live in hope!" shouts David. Hope is the confidence that God writes the last chapter of my biography. Hope is the knowledge that no enemy is larger than the promises of grace. Hope is the strength that keeps eyes straining in the darkness, searching the horizon for dawn.

During World War II, French novelist Tristan Bernard lived constantly under the threat of capture and detention by the occupying German army. Finally the Gestapo arrived and arrested him and his family. "The time of fear is over," he told his wife. "Now comes the time of hope."

Couched in "religious" terms, such is the message of Peter's sermon in Acts 2. The time of fear is over. Death reared its ugly head. It was a monster. It was corruption and "decay." But Jesus faced death and won. The time for fear is over; now comes the time of hope.

In the seventeenth century, the French Duc De La Rochefoucauld said, "We promise according to our hopes, and perform according to our fears." Peter promises according to the hope he knows in Jesus Christ. He promises according to the hope that David knew as he lived in expectation of his Messiah. And the world sang with joy.

Yesterday Julio DaFonseca performed according to his fears. And today the world mourns in sorrow. What song surrounds you?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Reformed churches in Great Britain move towards union

LONDON England (RES) — "On the first day of the Week of Prayer for Christian Unity the

United Reformed Church and the Congregational Union of Scotland jointly issued historic proposals for the unification of the two denominations. If approved, the two churches will be unified in the United Reformed Church in Great Britain. According to the United Reformed Church which issued the communication, should both churches vote to join, an act of parliament will be necessary dealing particularly with property and trust matters. All could be accomplished by the

end of 1989.

The Church of Scotland's membership is 15,000 and the United Reformed Church's membership, 130,000. All ministers of the two churches would form a single ministry for the URC in Great Britain, eligible for service in any area. "The proposed union," reports the communique, "is especially seen as contributing significantly to the ecumenical life of Scotland, including the development of close links with all the churches of the Reformed family in Scotland."

World Vision expelled from Sudan

KHARTOUM, Sudan (EP) — World Vision, the California-based international Christian relief and development agency, has received a letter of expulsion from the government of Sudan, announced Robert A. Seiple on Feb. 25. No explanation for the expulsion was given.

"We stayed as long as we could trying to complete several food distribution efforts to impoverished and starving people," Seiple said. "Our expulsion places the lives of thousands of people in jeopardy. It's a very tragic situation."

All World Vision staff has been evacuated from the country, according to Jerry Kitchel, a spokesman for the agency. "At this point we don't know when we'll be able to return," he said during a telephone interview Mar. 17. "It may be months, it may be years."

Although "no reason was stated formally" for the expulsion, Kitchel said he believes the action was taken because World Vision is a Christian organization. "In a situation where there is tribal warfare and civil unrest, a Christian presence is seen as an annoyance," he explained. Although the organization was involved in famine relief and other humanitarian services, and "we were willing to take the risk" of working in a volatile environment, Kitchel said, the government apparently believed that the presence of the agency was harmful to the war situation there.

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Church
Marian Van Til, page editor

Catholic bishops publish abortion stand

The Permanent Council of the Canadian Conference of Catholic Bishops (CCCC) met on Mar. 16-17 discussing mainly the recent Supreme Court ruling on abortion and its implications for the Catholic Church and the Canadian people in general. The main areas of study were the theological, medical, legal and political aspects of the issue. The bishops also discussed ways the CCCCC might respond to the questions being presented by the current debate on abortion. The following constitutes the bishops' stand on abortion:

1. Each human life begins with conception. From conception, a separate and unique human life is present, with all the

Scandinavian missions to export Bibles to Soviet Union

Wybo Nicolai
AMSTERDAM, The Netherlands, (ODNS) — Two Scandinavian mission groups have received permission from the Soviet government to export 10,000 copies of a special edition Jubilee Bible to the Moscow Patriarchate of the Russian Orthodox Church. Sweden's Slaviska Missionen and the Institute for Bible Translation (IBT) reported in February that the Russian language Bible shipment is already enroute. According to Boris Arapovich, IBT director, the Russian Orthodox Church will receive a 1904 translation of the Bible known as the Lopugin Version. Arapovich also revealed that in a recent visit to Moscow, the Soviet government approved the shipment of "another 20,000 copies" of the same Jubilee Bible.

chromosomes and genes necessary for a human life. 2. Respect for the sanctity of all human life is not just a Catholic tenet, nor even just Christian. Now is the time for all persons of goodwill to work to build a society hospitable to all life. 3. The debate about an abortion law is part of a larger question that includes the matter of experimentation on fetal tissue. An abortion law that puts the fetus entirely at

risk during the first trimester would open a Pandora's box of problems. Abortion can't be dealt with in isolation from these other profound and complex bio-ethical issues. 4. There is no question of depriving women of rights. What an eventual law must deal with is how to handle conflicts of rights of mother and child. In this, the right to life itself is primary. 5. Canada's legal tradition has been to defend life from conception to natural death. This tradition calls for a law to respect unborn life, in the context of a general social policy aimed at building a society hospitable to life. All levels of government are challenged to this end. Services and programs to enhance

human life are a particular challenge to provincial and local governments under the Canadian Constitution. 6. There can be no quick fix of this complex issue. What is at stake is the country's whole future. Just as the natural resources must be protected for future generations, so members of the coming generation must have full, life-enhancing protection and support. Our common future depends on our respect for all the beings of nature. 7. Bishops want to praise and support those working to protect life and enhance society. The matter of dialogue with pro-life groups is particularly important. 8. Regarding direct political action 8.1. Until a new law is passed: — Duty of all to work for best

possible law to protect all life. — Morality supercedes law: civil law always tries to reflect morality. In a pluralistic society, what civil law can do may be limited. — Parliamentarians must keep in mind the whole issue of life, and the extending implications of any abortion law. It is not just a matter of replacing Section 251, important as that is. 8.2 After a new law: — It is to be expected that efforts to put in place a better law, and the many programs to respect life, will have to continue. We may have to live with a law we find defective, but will continue to try to improve it.

Russia marks church millennium

GRAND RAPIDS (RES) — The Russian Orthodox Church will celebrate 1,000 years of existence this year. According to legend, Grand Prince Vladimir entertained representatives from a number of religions, heard their explanations, sent emissaries to observe their liturgies, and then chose Eastern Orthodox Christianity because it was so beautiful. Vladimir was baptized, healed of blindness and returned to Kiev, where he ordered all in his realm to become Christian. Official celebrations are being planned this spring, with major study conferences being organized. The Soviet press has given positive attention to the

celebrations being planned. An alternative celebration is also being planned by a group of dissident priests of the Orthodox Church, among them Alexander Ogorodnikov, recently released from prison. They plan to hold masses during the time when distinguished church leaders are in Moscow, and masses will be read by suspended priests. According to Ogorodnikov, authorities have been informed of the group's intentions. They would like to hire a hall but will say mass at home gatherings if a more public gathering is not allowed. They do not want the celebrations to be only a "pompous spectacle."

Individualistic or social gospel?

CARACAS, Venezuela (EP) — An article attacking the evangelization efforts of Protestant Christians was published on the front page of the nation's leading newspaper, *El Nacional*, Jan. 14. The writer, Rosita Caldera, reported that Catholic bishops had charged evangelicals with proselytizing and constantly attacking Catholicism. The bishops say evangelicals are "preaching an individualistic salvation without social content and spreading fear of the future judgment." Such actions are "causing confusion, defaming the church and its hierarchies, and attacking Catholic worship, Mary, the saints, and even God." In reply, Bill Taylor, a

spokesman for the World Evangelical Fellowship, said, "The rapid growth of vibrant evangelical faith has thrown the Roman Catholic establishment on the defensive." A recent survey has shown an astonishing growth in the Protestant population in the country, from 450,000 or 2.6 per cent two years ago, to one million or 5.5 per cent, according to *Open Doors News Service*.

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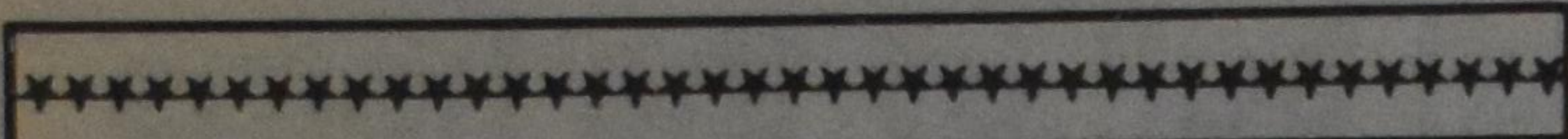
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Advertising deadline is **April 13, 1988**

Many *Calvinist Contact* readers will soon be making 1988 vacation plans. Let us have your ad copy and instructions as soon as possible so that our readers will know who and where you are!

Stan de Jong,
Manager

Media



Cinema summaries
Marian Van Til

A New Life

Rated PG-13
Stars Alan Alda, Ann-Margaret, Veronica Hamel, John Shea, Hal Linden, Mary Kay Place
Written and directed by Alan Alda

Alan Alda's latest movie takes a serio-comic look at a divorced man and woman as each tries to develop "a new life" as a single person.

Steve Giardino (Alda) seems to have spent the 20-some years of his marriage putting his job first and his wife and daughter second; a common complaint.

When, at last, his wife, Jackie, is at the end of her marital rope, Steve is surprised and bewildered. His shallow, philandering friend (Linden) immediately wants to set him up with a female companion (or two or three). But the bar scene and the other contrived methods of meeting women which friends suggest, hold no appeal for Steve.

Jackie has the same problem, minus the obnoxious friend. She and Steve each find another partner when and where they least expect it. Steve marries a doctor and they have a child.



Photo: E.J. Camp
A New Life stars (from left) Hal Linden, Veronica Hamel, Alan Alda, Ann-Margaret, John Shea and Mary Kay Place.

Jackie falls for a sculptor much younger than she, but eventually ends their relationship — the artist in him is obsessed with her form, and that obsession smothers Jackie.

Steve, on the other hand, has difficulty adapting to the responsibilities his new wife expects him to share with her — responsibilities which, in his first marriage, belonged to his wife only.

A New Life does a fairly good job of presenting some of the comic and semi-serious aspects of the "Rip Van Winkle syndrome" that newly divorced people go through. But this is not a profound film.

It doesn't address in any substantial way the emotional suffering of divorce, the struggle towards building a new life alone, the battle to make financial ends meet (a problem particularly for women with children), or — within a relatively closed church or ethnic community — the anxiety and hurt that are sometimes caused by the negative attitudes of ones' "friends," relatives, or neighbours. Nor does it even fleetingly address the moral aspects of divorce or of the newly-entered single lifestyle.

At least the film doesn't assume that the divorced woman needs to find another man to achieve true fulfilment. In fact, if one surveys all the characters, the women seem to be stronger, mentally healthier and more independent than are the male characters.

These celluloid divorced people are upwardly mobile, urban yuppies who have all the money they need, and who, if they felt the need, could go anywhere or do anything to develop new circles of friends and potential romantic partners. In that regard, they do not represent the many ordinary North Americans each year who find themselves facing the prospect of life alone after being painfully extracted from a failed marriage.

See page 17 for advertising deadlines and the Calendar of Events.



MEDIA SCAN
Henry Knoop

\$200 worth of no television

Every now and then a young boy or girl makes news headlines by going a year without watching television. Usually the incentive for such an unusual action is monetary — \$200 or \$300 seems to be the going rate. As well, the child usually is one who has been victimized by the television set, has watched it to excess.

Such was the case this last January when our two boys, aged 11 and eight, picked up on the story of a local boy who survived a year without the tube. "What about it, Dad? Would you pay us \$200 if we didn't watch TV for a year?"

"Sure," I promptly replied, not giving the matter much thought. After all, youth is filled with big plans and unfulfilled desires. Our two boys were no different on this score. My \$400 felt pretty secure.

Should no viewing be rewarded?

After a couple of days of doing without television, we talked again about their "goal." Were they really serious? Had they thought about what this would mean; for example, when visiting friends, when their older sisters wanted to watch TV, or when special programs such as the Olympics were on? Were they really prepared to give up the television set for a year?

They assured me that they were. After all, the younger one exclaimed, \$200 was a lot of money. It was a pretty good goal. Didn't I think it was a pretty good deal?

When they had run off to play, I admitted to my wife I was starting to have second thoughts about this whole arrangement. No, it wasn't the money really (although I don't know yet where I'll get the \$400 next year), it was more the whole idea of "rewarding" kids for not watching television.

Maybe some children do need a \$200-carrot to break the addiction of the TV set. For their parents, \$200 is a small price to pay to help them rediscover what life is really all about, to provide for them an incentive to get involved in other activities. For our children, however, I never thought television to be a serious problem.

Television considered a restricted option

From the time all our children were small, television viewing had time limits — one hour a day, no saving up and only extended for special programs which we usually viewed as a family. In addition, program selection was also regulated; as parents we have to approve of

their selections and often tried to watch with them.

Over the years our children have come to regard television as one option, one activity, among a host of others: playing with toys, reading, crafts, playing or listening to music, sports, homework and games. They were not always perfect in abiding with the guidelines and we were not always consistent as parents in enforcing these guidelines, yet I am encouraged by our children's ability to keep television in perspective.

Over the years they have come to understand the reason for these restrictions, have become aware of our standards for acceptable programming, and are developing an ability to discern good and bad TV viewing habits: "Johnny is *always* watching TV! It's sick!", and good and bad programs: "Do you know that Mary's mom always watches Soaps in the afternoon?" or "Is this program ever phoney!"

Now here were our boys offering to do without television for a year if we would pay them \$200 each. When the dust had settled, it sounded more like a bribe than a profitable deal for us as parents. Our boys really didn't need this arrangement! If anything, we would be preventing their "media education" — their ability to understand and discern responsible use of television!

Not a good example

It's now been almost three months since our boys have started on their "goal." During that time they have never complained, and have never had much trouble filling up their old TV hour with other activities. It's been enlightening to them: our oldest son discovered a model airplane he had never put together and time to work on other forgotten projects; our youngest son discovered more books to read and pictures to colour. They've even discovered each other and play together much more often than they used to.

Me? While I still wouldn't consider our arrangement as an example to imitate, I don't worry so much anymore about what our boys are missing in their media education. In fact, I think they've helped to confirm a truth I've known all along: the best way to develop an ability to discern and use the media in our society is to control exposure to them and strengthen alternative activities. TV will still be around for our boys next year, but by then they'll be even stronger in their ability to handle it.

Now, about that \$200

Henry Knoop teaches media studies at Durham Christian High School, Bowmanville, Ont.

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Feature

In B.C., Christians take the political bull by the horns

Bert Witvoet

VICTORIA — It couldn't have been better weather for a mid-March day — 16 degrees and sunny. Eat your heart out, Ontario! I was on my way to observe the Legislative Assembly in action as a guest of Nick Loenen, Social Credit MLA from Richmond. Nick's secretary, Olga Wendell, secured a pass for me in the members' gallery. It was early enough to go for a tea and croissant in the Ambassador's Restaurant across the road from parliament.

At 9:45 I took my seat in the gallery overlooking the chamber, empty except for two uniformed attendants. At 9:55, a sergeant-at-arms rang the bell. Slowly the MLAs sauntered into the house, Nick Loenen being one of the earlier ones. He spotted me in the gallery and we exchanged a few words over the ballustrade. After the speaker called the house to order, Nick rose to introduce his guest from the east, who had come "to see what contribution the Dutch are making to politics in this province." I rose to acknowledge the desk-thumping welcome.

Nick was not entirely correct. I had come to see what contribution the *Christians* were making to politics in the province, in particular the Reformed Christians. This assembly counts four

Reformed Christians: Harry DeJong, Central Fraser Valley; John Jansen, Chilliwack; Dr. Terry Huberts, Saanich and the Islands; and Nick. There are other Christian denominations represented — Mennonite, Catholic (notably in the person of Premier William VanderZalm), Lutheran, Free Evangelical, and various others. It was good to know that there were several Christian brothers and at least one sister (Carol Gran, Free Evangelical) sitting in the British Columbia Assembly. We need Christian input in matters of state.

Disrespect for the process

The morning I was there, leader of the opposition Mike Harcourt gave an hour-long response to the throne speech delivered a few days before.



Spring flowers on the front lawn of the Legislative Assembly show that March really ushers in Spring in British Columbia. MLA Nick Loenen (right) confronts Bert Witvoet with the evidence.

The VanderZalm government had taken several swipes at the federal government in the throne speech. From the papers, I had concluded that fed bashing is always worth a few thousand votes in B.C. "Fed whining" is not so well-regarded, according to the

opposition.

What struck me about the session I attended was that there were only a dozen or so of the 45 Social Credit MLAs present, and most of them were hardly paying attention. I was disturbed about that. Here was Her Majesty's loyal opposition

responding to a major speech that had set forth government policy for the next year, and the government was acting as if the opposition did not exist. It looked as if government members had been asked to stay out of the chamber. One doesn't have to like the NDP to respect the process or even some of their ideas.

I discussed the matter later with Harry DeJong and Nick Loenen. DeJong is not entirely comfortable with it either, he told me. Loenen feels that the British parliamentary system is at fault. "Most of the power rests with the premier," he explained. "Some of the power goes to the cabinet, and the backbenchers or caucus have hardly any power. We don't come here to change anyone's mind," he said. "Party discipline prevails. The idea is to just take a few cheap shots at each other in the hope that the press will pick it up." Loenen feels that debate at the municipal level is often at a higher level, since each person present has to make up his or her mind and can be persuaded.

Nick finds that his greatest contribution to politics is made at the level of the constituency. He has been actively, publicly opposing abortion on demand. (He appeared on television a few days later while I was in Smithers.) In this capacity he thinks he can wield a positive influence as a Christian. I asked Loenen whether he and his fellow Christian parliamentarians could also

Independent B.C. schools work with government

Bert Witvoet

Fred Herfst, executive director of the Federation of Independent School Associations (FISA) joined MLA Nick Loenen and myself one day for lunch. Herfst said that the VanderZalm government had developed into a partnership what was already a good relationship with the provincial government and the independent schools.

FISA works together with a good number of provincial ministers, and funding has been increased from 30 per cent to 35 per cent of the local school board's cost per pupil. Fred Herfst himself serves on a government committee that develops curriculum for family life education in B.C. schools.

Fred thinks that because of his participation in debates on sex education, the terms "relativist" and "absolutist" in regard to moral positions are now understood. "Of course, the materials we develop show accommodation; they're not totally satisfactory," he adds.

It must be understood that the Family Life materials developed by the committee are primarily for public schools. Christian schools may use them, but if they don't, they must substitute material approved by the minister of education.

It is also of interest to note that Gerry Ensing, former director of FISA, is now manager of the independent schools branch of the B.C. Ministry of Education. He is in charge of funding, accreditation, teacher certification and school inspection of the independent schools. Is there any other province that can boast of such friendly co-operation between public and independent schools?



Fred Herfst (l) finds that the VanderZalm government treats the independent schools like partners. He joined Nick Loenen (r) and the editor for lunch.

Peter Heerema, B.Sc., B.Ed., LL.B.
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upgrade the level of debate in the house.

Wolters disapproves of infiltration

I could not but think back to the discussion I had had the night before with C.C. columnist Syrt Wolters. I had stayed at the Wolters' overnight, and one can imagine that such a stay includes a vigorous debate on Syrt's main concern: "Christians may not be of the world." I always like Syrt's straightforwardness and his deep love for cultural obedience. He tends to pull a "Cato" on his readers. (Cato always ended his speeches in the senate, no matter what the topic, with the statement "Furthermore, I think Carthage must be destroyed." Partly thanks to Cato's insufferable insistence, Carthage was eventually destroyed. Perhaps Wolters will also triumph as he hammers away at societal compromise.)

Syrt and I agree on the fact that God demands radical obedience. We differ in how we want this applied in society. Syrt says, "We'll never agree." I say, "Never say never, Syrt. You may still see it my way one day!"

According to Wolters (and he has openly shared this with MLAs Nick Loenen and Terry Hubert), Christians are compromising basic principles by infiltrating a secular, humanist party that does not honour God in its constitution. There is no point talking about being a good influence or being effective if the first step is wrong, says Syrt. If all Christians would rally together in radical political obedience we would truly express the unity of the Body of Christ. Then we would also have a truly effective witness. "The Lord is very clear on what He wants us to do," says Syrt. "Be ye holy. Come out from these worldly philosophies. Be ye separate."

Go in peace

During the discussion I made reference to Naaman's request to Elijah that he be allowed to support his master and bow down with him as his master goes to worship an idol. Elijah told him that it would be all right. Syrt objected: "Elijah said, 'Go in peace.' That doesn't mean, it's all right. I take that to mean, the Lord will make it clear to Naaman what he has to do. Go in peace."

I had never heard that interpretation before and I told Syrt that I would have to sleep on it for a night. I did. The next morning at six o'clock, before the others of the family were up, we resumed our discussion at the breakfast table. I had concluded that Syrt was right that saying "Go in peace" does not constitute approval from

ELECT NICK LOENEN V. BILL VANDERZALM A FRESH START FOR BRITISH COLUMBIA



How Loenen got involved in provincial politics

Bert Witvoet

Nick Loenen is glad that he took the step into provincial politics a year-and-a-half ago. He enjoys every moment of political life. His entry into it all happened very quickly. When William VanderZalm was running for leadership at the Social Credit convention, he had said, "All right, you Dutch people, you're always talking about Christian values, what are you going to do to support me?"

Nick went to talk with VanderZalm to see what he really believed in; he ended up supporting VanderZalm. Loenen joined the party three days before the deadline for

voting at the leadership convention. After VanderZalm had won the Whistler Convention, Loenen learned that he was going to run in Richmond. In three weeks Loenen and others signed up 400 new party members, mostly Christian Reformed, Catholic, Mennonites and a sprinkling of others. Loenen himself became the running mate of VanderZalm on the double ticket for Richmond.

"I'm always amazed to see how easy it is for Christians to take leadership positions in existing institutions," said Loenen. "Hospital boards, school boards, and political parties all offer opportunities

for Christians to be a healing influence. It makes you humble and grateful to be able to do this work."

Trying times

The early weeks of March were "trying times" according to Loenen, with the abortion question taking front stage, and before that, the issue of gambling on ferries. Loenen feels that the Christian MLAs have been influential in these matters. He noted that some of them did not think that the premier's refusal to pay for all abortions was well thought through.

Loenen supports VanderZalm's complaints

against the federal government. He pointed out that procurements (goods or services that the government buys) are not fairly distributed across the country. Ontario gets about \$375 per capita, Quebec, about \$389, but British Columbia gets only \$118. "We are looking for a system that will make government better and fairer," he says.

Loenen is also in favour of a "triple E" senate: "elected, equal and effective representation" in the senate from all provinces.

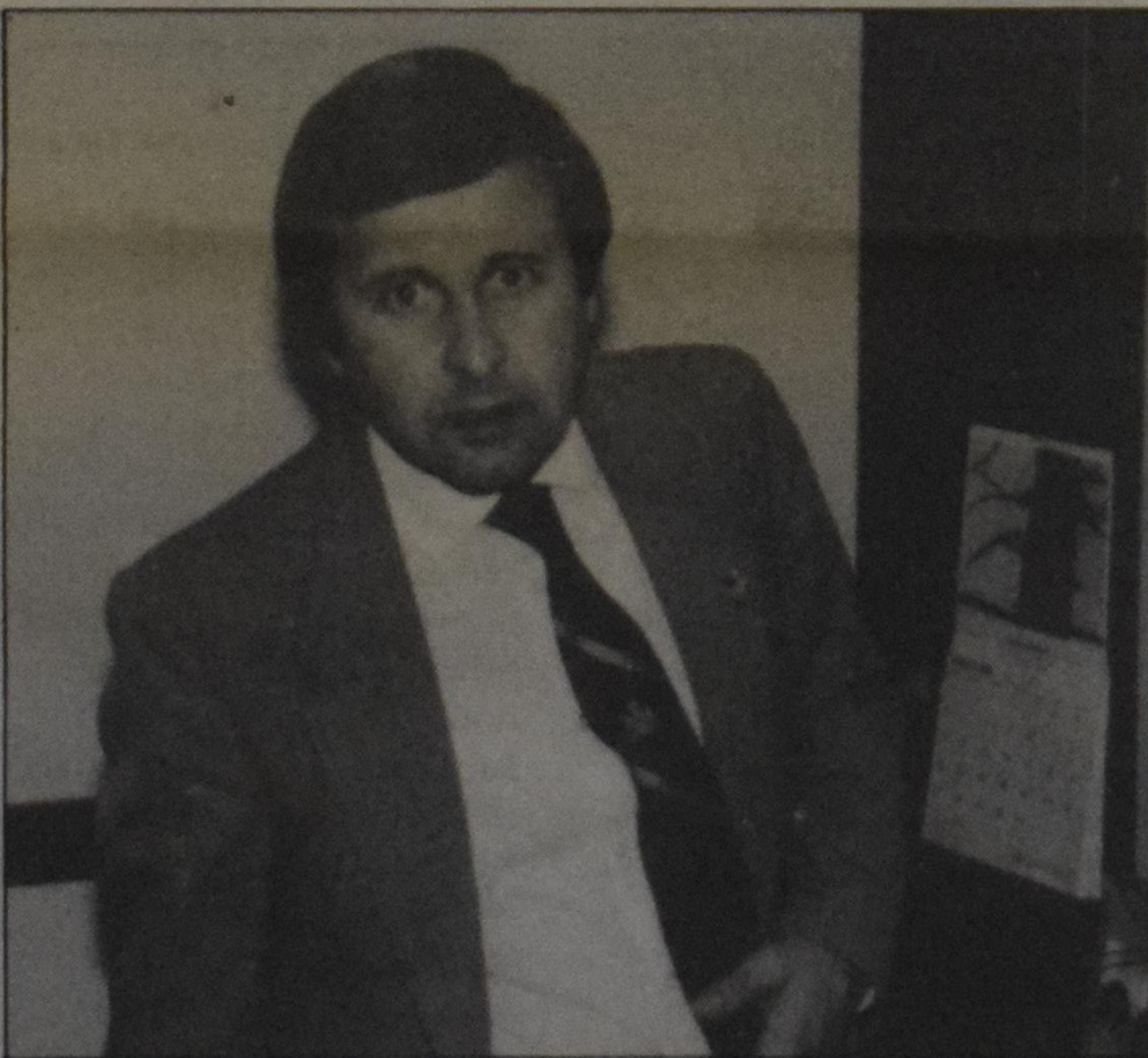


Photo: Bert Witvoet

Loenen in his caucus office. The position brings along a few job-related services like a personal secretary, free travel on the B.C. ferries, a number of province-wide trips and a specified number of helicopter flights from his constituency to the Legislative Assembly.

Elijah. Besides, who wants to hang this issue of Christian political obedience on one obscure text. "But," I said to Syrt, "why don't you say to Nick Loenen and Terry Hubert, 'Go in peace. The Lord will show you what to do?'"

"Besides," I added, "why do you have such a narrow focus about cultural obedience. Are you radical enough? Shouldn't you be saying to all Christians — nurses, police, office workers, prison guards, tax collectors — 'Come out from these godless structures. Be ye separate.' Why are you so hung up on godless philosophies in schools, labour unions and political parties. Aren't all human systems worked-out

philosophies? Aren't hospitals and prisons run according to humanist philosophies?"

I told Syrt that I rejoiced when the Lord offers us opportunities in a society's life when Christians can communally express cultural obedience in schools, labour unions and political parties. But these are special moments. Most of the time we have to slug it out as individuals in secular structures. That brings tension. And one may well have to ask at given points whether or not one can still serve the Lord where one finds him- or herself. Sometimes one is given a clear choice between obedience to God and obedience to Satan.

A question of strategy

All these thoughts came back

to me when I met with Nick Loenen, Harry DeJong and others. I don't know why these men are in politics. Maybe they are on power trips. Maybe they are compromising their principles at given times. I don't know. But I trust their integrity as Christian brothers that they struggle as hard as anyone of us with these questions. Why not give them a chance to find out what it is like to be Christians in politics?

I tend to agree with Loenen that developing Christian parties is a question of strategy, not principle. The principle is to serve God wherever you are. The strategy may be to do that within existing political structures as Loenen is doing, or as a separate party, as the Christian Heritage Party is doing. Nick Loenen is a member of the Christian Heritage Party, which is a federal effort at a Christian political witness. He sees no conflict between his two memberships.

No compromise of obedience

But my experience watching the assembly go through the motions of a debate shook me a little. Is Syrt right after all? Is our witness drowning in the meaningless structures that focus on political opportunism? Are we too comfortable with our inability to change things on a large scale? I don't want to lose Syrt's main point; namely, that we must not compromise our obedience to God. We must continually be on the alert. "Watch and pray" was the advice Jesus gave to his

disciples.

Even if we do agree that serving either as body or as individuals is a question of strategy, we have to ask ourselves, "whose strategy?" We are in the service of the Lord. He has to guide us in our strategy decisions. Thus, even the question of choosing a strategy is a matter of obedience, not one of personal preference. Christians have to consider prayerfully, individually and communally, what the Lord's will is in these matters.

Freedom and power

I had told Loenen at one point that the day before I had spent with someone who was free and powerless (Fred Tamminga, a writer living in a wilderness cabin near Pitt Lake). "Today I'm spending time with a man who is powerful but not so free," I said. Nick smiled and acknowledged that there was some truth in that, although he would probably want to scale down the "powerful" and upgrade the "freedom" part. (Nor should it be said that a writer is all that powerless and free. But I was talking politics, of course.)

Let's say I was taking a cheap shot at the honourable members representing the Reformed perspective. No harm intended, you political servants of the Lord. Go in peace.

Feature

Justice system on trial in Donald Marshall case

Anne Hutten

It's been almost 17 years since Donald Marshall, Jr., was wrongfully convicted of the murder of Sandy Seale, but the legal battles are far from over. A royal commission to investigate this miscarriage of justice has held hearings, first in Marshall's home town of Sydney, and now in Halifax. Chief Justice T. Alexander Hickman chairs the three-person commission, which hears testimony day after day at the Lord Nelson Hotel. Some 20 lawyers are listed as having official status there.

The sessions are open to the public, and at any one time there may be a lawyer questioning or cross-examining a witness. To the judge's right, a CBC camera records every word, with closed circuit transmission to the media room next door. The courtroom is illuminated not only by large crystal chandeliers, but by a battery of harsh TV lights. Full transcription services are in place, and one freelance writer was hired to present a summary of each day's testimony to the commission.

Today, Robert Patterson sits in the witness chair, calmly testifying that Sydney Chief of Police John F. MacIntyre had brought him in for questioning shortly after the murder. At the police station, he says, he was handcuffed to a chair for three or four hours and pressured to admit he saw Marshall stab Seale. MacIntyre, according to the witness, slapped and punched him for 10 or 15 minutes. Patterson is asked whether "Junior" Marshall ever carried a knife. "No." Did he ever roll people? "No." Patterson adds, casually, that Marshall "might throw somebody into the bushes or something, just for something to do." In the media room, there are chuckles all around. Patterson has a criminal record a mile long. The testimony drones on — hour after hour of detail that often seems irrelevant.

Out in the hall, Donald Marshall, Sr., stops to chat with Patterson when he finally emerges, a wheelchair paraplegic after an accident last year. Marshall, a weatherbeaten Micmac who says he's attended all the hearings, is tired. Last night his daughter gave birth, and he didn't get much sleep. No interview now, not the right time. Nearby, some of the lawyers emerge from the hearings for a break. In the media room, scribes faithfully record what they think their editors will want to see. Parker Barss Donham is preparing a book-length report for *Readers Digest*. A young black woman is reporting for CBC Radio. The coffee machine sees heavy use, 25 cents per cup for media only.

Outside, Spring Garden Road traffic rushes by non-stop, and pedestrians hurry in and out of the Lord Nelson Arcade. A slow-moving drama unfolds at the hearings, but outside the hotel, few appear to notice. The hearings will continue into June.

An interview with Donald Marshall's lawyer

Anne Hutten

C.C.: What's really on trial in the Donald Marshall case?

Clayton Ruby: I think the question of the administration of justice and its procedures. Not just in Nova Scotia, because I don't think the problems we've seen are Nova Scotian problems, but for all of Canada. How fair is the system, how well it works. When it falls apart and breaks down, as it did for Marshall, the question is, "Can we understand why that happened and build mechanisms and make recommendations so it doesn't happen again."

C.C.: Would you say the judicial system has proven to be flawed?

Ruby: Fairly flawed. It produced a whopping mistake in the case of Marshall. And then it was covered up, investigation after investigation over the years. So it isn't one mistake, it's a series of mistakes, a system not only making mistakes, but having no mechanism to correct itself when it does.

C.C.: How about racism — how big an issue is it?

Ruby: I think it's very important, but it's very elusive. I'm satisfied that it's no accident that Donald Marshall is a Micmac Indian and that it happened to him. And yes, there have been some witnesses who will admit that there's racism involved, but it's hard to get at. It's the sort of thing one doesn't want to talk about. So we have problems with racism.

C.C.: It's been suggested that Donald Marshall was at least partly responsible for his wrongful conviction. What's your view on that?

Ruby: That's the opinion of the five judges who sat on the Appeal Reference, who are even now, in court, trying to prevent a subpoena from being issued to compel them to come here and answer questions. The fact is that that opinion is wrong-headed, scurrilous,

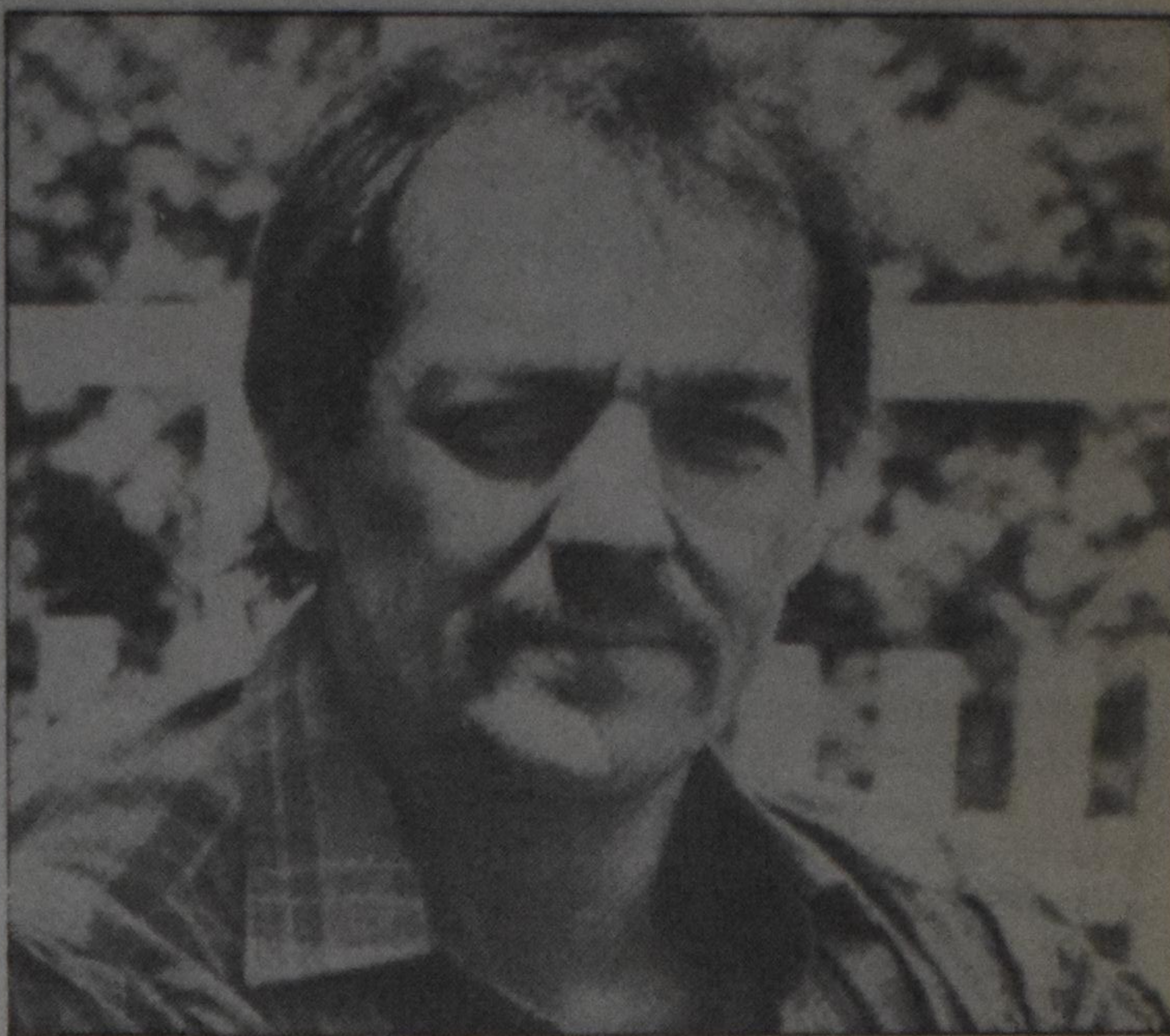


Photo: C.C. files
Donald Marshall

biased; it may be racist if we could ask the questions about whether it is or not. But more importantly, it was made after a decision by the judges to refuse to allow lawyers to bring forward evidence about the police investigation. So, of course, once you refuse to bring out who really framed Donald Marshall, the only evidence they've got is that he was the author of his own misfortune. They acquitted him and then bad-mouthed him.

C.C.: It's been almost 17 years. Is it possible to bring out the truth at this late date?

Ruby: It's difficult. There are problems with witnesses' memories. In some areas you've got witnesses being incongruent, saying much the same sort of thing. With all the children witnesses who were browbeaten by this disgusting office, MacIntyre — I'll tell a similar story about what happened — he used the same techniques on each of them: "I've got a statement from other witnesses who put you there at the scene. You must have seen it, you must tell me the truth; was it Marshall (who) stabbed Seale?" The same line was used with all these kids. C.C.: There's no doubt in your mind that these witnesses are telling the truth when they say MacIntyre slapped them around?

Ruby: There's doubt about them, because at least some of them lied about it before. So you want to take them with some caution. But each of them was approached independently by a police officer, (Staff Sgt. H.F.) Wheaton, who did the 1982 re-investigation. Wheaton's integrity is unchallenged. Each of them told Wheaton they were glad he came, or they'd been waiting

for someone to come. They really wanted to tell the truth after all these years, but they had no contact with each other, so it's unlikely they'd be lying now.

C.C.: How do the commissioners decide who is giving credible evidence? Some of these guys are drug dealers with quite a criminal record.

Ruby: You look around at other witnesses, and if there's a pattern which makes sense, then you know that you're getting some indications of reliability. Whereas if a witness says something and nobody else tells anything remotely like the same story, then you know you've got to look out a little more carefully. Here, you look at how the witnesses were brought to court, and there's considerable corroboration of their stories. In the case of one, he tried to tell the story — we know from the court record that he tried to tell the truth, and then he was turned around by MacIntyre and the prosecutor.

C.C.: The whole case is going to cost millions of dollars. Is it worth it?

Ruby: I think it's important for all of us. We pride ourselves on our judicial system, and look with scorn at the Soviet Union where people are wrongfully convicted on a regular basis. Our system has failed; we found Donald Marshall to be one of them. So there's a great deal to be learned from this, as to where we should train police officers, how we should conduct investigations, the kind of standards we should expect of Crown Counsel, the kind of disclosure mechanisms. All these are going to benefit all Canadians.

Anne Hutten is a member of C.C.'s Editorial Advisory Board who lives in Kentville, Nova Scotia.

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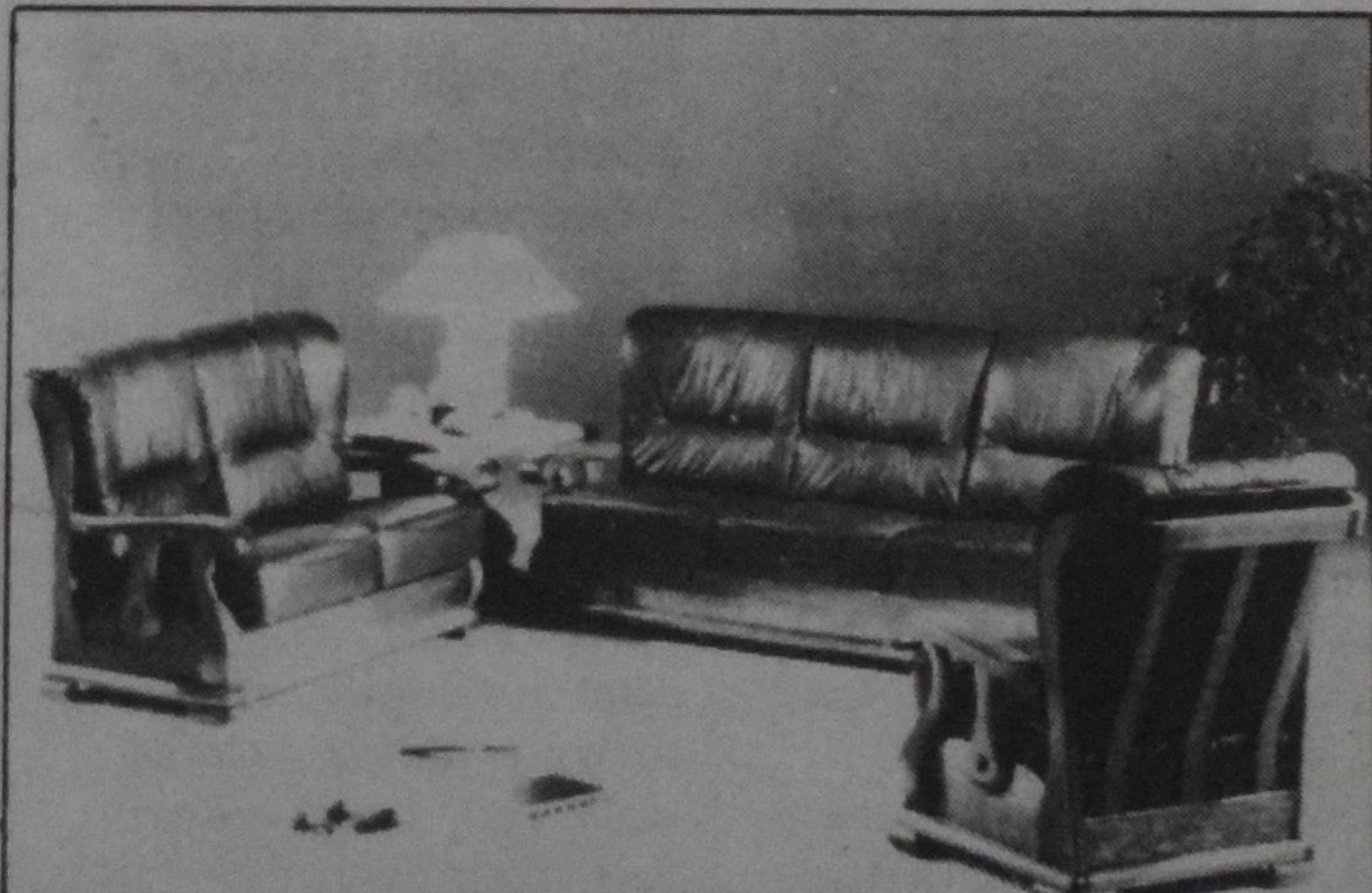
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What's the good of a garden?

Hilda J. Born

In times gone by, people knew what it was like to touch the soil, watch the trees, smell the flowers and feel their growth. Today, when so much of our food comes packaged from the supermarket, do we still wonder at God's part in it?

Putting tiny seeds into the ground in spring seems such a natural thing to do. As soon as the soil is warm enough to allow germination, it is only right to make use of the earth, the rain and the sun.

I had assumed this to be the rhythm of everyone's springtime, until a new neighbour arrived from Budapest. Although she is fluent in five languages, she felt incapable of producing a head of cabbage. "There is nothing to it," I assured her. "You just drop the seed into the dirt and

cover it up. The Lord does the rest."

When my children were little, we would kneel in the soft soil and ask the Lord's blessing before marking the rows. My husband and I also encouraged them to try their own little experimental gardens. For quite a few years, at the local

fair, we entered some samples. Sometimes we won prizes and sometimes we just tried.

Although our garden has been in at least six different locations — in hard blue clay and varying qualities of sandy mountain loam — we always had a harvest. The Lord promised both seedtime and harvest at the beginning of time (Gen. 8:22), and so it is, still. The harvest certainly varies, but something always grows; if not on the first try, I seed again.

However hard and lumpy the land, whether sodden or dry, there are some quick-growing seeds that sprout readily and peek through the crust in just a



Photo: Courtesy of Hilda Born

Avid gardener Hilda Born digs dahlias in her backyard garden.

few days. Radishes, lettuce, green onions and carrots have not failed me in 29 years. My daughter-in-law taught me that if one sows carrots and radishes together, space is saved, and the carrots are automatically thinned as the radishes are used.

Last spring, when Dad and Mom Heppner retired to an apartment, I inherited their seed collection. It wasn't a big box, but inside were little marked matchboxes and old labelled medicine bottles. These labels were not generic names, but rather, told the qualities of the neighbouring seed exchange. For example, "early yellow tomatoes from Mrs. Peters' sister in Germany."

I'm not trying out her accumulation of a lifetime. The dahlia tubers, multiplier onions and gladiolus corms are no problem. But I'm not sure if I'll recognize all the herbs even if they do sprout.

One never knows just how much a garden will produce. Some years, beans, beets and pumpkins seem to burst out all over; what does one do with the surplus?

Because many people are unable or unwilling to garden they miss out on this close contact with the Lord and the land. However, they usually are willing to accept some of our extras. Since we now live next to a Chinese market garden we carry on a friendly competition as to who grows what best. In the end, I concede that our neighbour's continued loving care grows better potatoes, but my carrots and dill seldom fail.

A sweet smell

The Bible encourages us to be a sweet smelling aroma, as unto the Lord. Although it says this figuratively, it is certainly pleasant to breathe in the perfume of gardenias, sweet peas and spicy carnations. What a thrill it is to pluck a perfect rosebud for one's lapel and inhale its presence all day long!

My mother once told us of a man who forbade his wife to "waste" her time in planting flowers during the Depression. Her efforts had to produce food or money. Deprived of

this pleasure, she soon pined away. However, we were always encouraged to put borders of flowers around our gardens. I still do. Their bright colour and sweet fragrance attract bees for pollination and brighten both our lives and those of passersby.

Gardening echoes living

In life there are many hindrances to growth; so also in the garden. Even while planting, there are enemies above and below ground. Birds are watching to see how carefully the seeds are covered. Pheasants delight in walking along and picking up the sprouting peas and beans. Starlings like nothing better than the new corn and blueberries.

Last year, over-abundant rain flooded a good part of the garden and slimy swollen slugs feasted on what was left. Moles leave mounds and rabbits nibble just enough cucumber to make the whole thing rot. Added to this, I always have to seed thickly because our curious St. Bernard's huge feet bruise plants on his daily inspection tours. Some basketballs are inevitably overthrown and crash into the zinnias. Scarcely a year passes without a deer or stray heifer wandering in. Considering the hindrances it is amazing what the surviving plants produce. "Indeed, the Lord will give what is good; and our land will yield its produce." (Ps. 85:12)

One growing season, an urban teenager came to live with us to learn about agriculture. He was thrilled to work the land with powerful tractors and large machinery. However, on some hot dusty days the vegetable garden also needed special attention from both hand and hoe. As we were working together, he looked up from the middle of a weedy row, and asked, "Have you nothing better to do than to spend your time in trying to grow a garden?"

I should have asked him, "What better thing is there to do?"

Hilda J. Born lives on a farm in Malsquis, B.C.

Volunteer planters reap rich rewards for Christian ed

Jacoba Bos

Parents of children enrolled in Christian education are well aware of the high cost of such an education.

Those of us who are no longer packing school lunches and helping with homework remember well the sacrifices required to send children to a school where pupils are taught to love Christ above all and their neighbour as themselves.

We also remember the financial support received from the Christian community.

And, of course, every school has its auxiliary. Sometimes called "Willing Workers," these volunteers give unselfishly of their time to develop fundraisers. They organize bazaars, make *oliebollen*, and bake pies. They entertain at hostess dinners (a most enjoyable fundraiser) and support bike and walk-a-thons, with good results. As a result, the school treasurer has been able to pay the bills on time, and even have some money for



Photo: Jacoba Bos

Volunteers at work in Dekker's Greenhouses, Strathroy, Ont.

some extras.

Strathroy, Ont., residents Henry and Leny Dekker had a different idea to help financially.

In their family-owned flower business, they grow many different types of plants.

In springtime, their large greenhouses are filled with fragrant Easter lilies, and in the fall, the red hues of poinsettias and cyclamen.

Winter and early spring are a very busy time for the Dekkers. That's when over a million geranium cuttings are planted. About 30 school supporters come to the greenhouse on a weekly basis to plant for half a day or until the task is done.

Coming in from the cold of a grey winter morning into the moist warmth of the greenhouse is like stepping into spring. The geranium cuttings, which are flown in from far away places like the Canary Islands, are taken from their carefully wrapped packages inside styrofoam collars and planted in the specially prepared soil.

Comradery makes pleasant work

The work is easy and the atmosphere is friendly, with good-natured comradeship which comes when like-minded people work together for a common goal.

A retired farmer may be sharing memories of early

immigration days, while a grandmother gives advice to the mother of a young child.

Hearts, heads and hands, working together while Christian education profits.

This unique project, started on a small scale 10 years ago, has grown into an important part of the income for the local John Calvin Christian School, and the London and District Christian Secondary School.

Thousands of dollars have been earned this way. One year, when the job included transplanting box plants, the total went well over the ten-thousand dollar mark.

That, however, was also the year when spring cleaning was postponed (or even cancelled) and gardens were planted late.

Most of the volunteers are grandparents. Others are young mothers who help out as much as children at home and part-time jobs will allow them. Young people help out on their days off, and others donate coffee and baked goods.

We all benefit in one way or another from this project. Christian education benefits financially, the Dekkers are happy to see a job well done, and the volunteer workers may well have the greatest satisfaction as they plant together to reap rich rewards.

Jacoba Bos is one of the volunteers described above. She lives in Strathroy, Ont.

Start your garden here.



Plan for luscious vegetables, new colours and vistas as you dream over our new 1988 64 page full colour catalogue, offering many European quality vegetable seeds, bulbs, herbs and accessories. Send one dollar for your copy to:

WILLIAM DAM SEEDS

P.O. Box 8400
Dundas, Ontario, Canada
L9H 6M1

Teachers	Teachers	Teachers	Help Wanted	Help Wanted
<p>AGASSIZ, B.C.: Agassiz Chr. School invites applications for the school year 1988/89 for the following position(s): one definite primary position; one possible part-time position in Kindergarten, administration relief, and French. Candidates with French and music will be given preference. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Chr. School, Box 323, Agassiz, BC V0M 1A0. School tel.: (604) 796-9310; home tel.: (604) 796-3209.</p> <p>AYLMER: Immanuel Chr. School invites applications for possible openings in all grade levels. Preference will be given to experienced applicants who possess the ability to teach in one or more of the following specialty areas: French, phys. ed. (intermediate), music and special education. Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Chr. School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call: (519) 773-8476 (school); (519) 773-5009 (home).</p> <p>Teachers ads continued on page 16.</p>	<p>BOWMANVILLE: Durham Chr. High School in Bowmanville invites applications for one and one third positions in math (4 courses), physical education (2 courses) and instrumental music (2 courses), for the 1988/89 school year. Please send resume, academic transcript and references to: Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2. Att.: Ren Siebenga.</p> <p>BRAMPTON: John Knox Chr. School invites applications for openings in the junior and primary grades including junior kindergarten for September 1988. Interested applicants, please send resume and/or inquiries to: Mr. I. Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: (416) 451-3236 and 457-7250.</p> <p>BRANTFORD: Brantford Chr. School is inviting applications for a possible opening at the Grade 7/8 level. Strength in French would be an asset. Interested applicants please send resume and/or inquiries to Mr. C. VanderVeen, Principal, c/o Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4. Phone: (519) 752-0433.</p>	<p>BURLINGTON: Trinity Chr. School in Burlington needs a special ed teacher for September 1988. We also have possible openings in the primary, junior and senior grades. The ability to teach French is a requirement. Please contact the principal, Trinity Chr. School, 650 Walker's Line, Burlington, ON L7N 2E7. Phone: (416) 634-3052.</p> <p>CLINTON: Clinton and District Chr. School, located in the heart of beautiful Huron County, close to the shores of Lake Huron, invites applications for positions in the primary grades. Please send applications and resumes to Mr. R. Schuurman, Principal, Clinton and District Chr. School, P.O. Box 658, Clinton, ON N0M 1L0. Tel. (519) 482-7851 (school) or (519) 482-7088 (home).</p> <p>DUNNVILLE: Dunnville Chr. School invites applications for a possible Grade 2 position and one for Grade 4/5, both for the 1988/89 school year. Our thoughts go out to teachers with strength in music, French and physical education. Please write the principal, Mr. William R. Rang, c/o Dunnville Chr. School, R.R.#1, Dunnville, ON N1A 2W1</p> <p>FRUITLAND: The Fruitland John Knox Memorial Chr. School has the following <i>possible</i> positions open: Grade 2 and Grade 6. All interested, persons should contact the school for application forms at: John Knox Memorial Chr. School, Box 27, 795 Highway 8, Fruitland, ON L0R 1L0. Tel: (416) 643-2460. Deadline for applications Mar. 23.</p> <p>Attention schools: Call us immediately when your teachers positions are filled.</p>	<p>Shalom Manor Home for the Aged Inc. has a position available for an ONTARIO LICENSED RN This is a part-time position (approximately 2 shifts per week). Applicants should be able to: • speak Dutch and English • give Christian leadership and direction Resumes to be sent to: H. John Kamphuis, Administrator 12 Bartlett Ave., Grimsby, ON L3M 4N5 Phone (416) 945-9631 <i>CLOSING DATE: April 18, 1988</i></p>	
Accommodations	Vacations			
<p>Bed & Breakfast Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.</p>	<p>In Holland, in beautiful and pastoral Gelderse Achterhoek, 3-4 bedroom home for rent in June, July and Aug., 1988, or part thereof. \$300 per week, including heat and utilities, except telephone. Automobile available. For further information call: (416) 335-2904.</p> <p>RICE LAKE Like fishing the big ones? Fully equipped large modern house-keeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place. <i>Write or phone for brochure:</i> Lang's Resort and Campgrounds R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p>			
Services				
<p>Income Tax Preparation T1 Special \$10; T1 General \$15. Rental \$25 — Small business and farming \$100 - \$200. 19 years experience. MRS. A. VANDENHAAK (416) 563-8635</p>				
Vacations				

Want to save \$1000 per week on your vacation?

Exchange or share homes for your vacation with another Christian family in Canada, U.S.A. or Great Britain. Free accommodation, meals and car rental, a saving of at least \$1000 per week for a family of four people.
For registration forms and conditions, please send \$2.00 to:

Christian Vacation Home Exchange
Box No. 9551, Station A
Halifax, Nova Scotia B3K 5S4
Phone: (902) 445-3983

SANDY BAY COTTAGES

RICE LAKE

Come join us!

Discount packages for May, June, Sept. and Oct. include accom-
modation, boat, motor, 1st gas, lifejackets and lots of friendly service at one special price.
15 modern housekeeping units, fully equipped. Ten newly-renovated with 6' patio doors or picture windows, shower and deck. All have lovely views of Rice Lake.
Sandy Bay is known for its good fishing and **family atmosphere**. Sandy beach and playground for children, activities for all ages, rec hall, store, boats, motors, bait and licences.
Write or phone for our brochure and newsletter
ART & SUE BREEZE
R.R.#1
Hastings, Ontario K0L 1Y0
705-696-2951

Summer Job Market


DIDSBURY, Alta.: First-year agricultural college student looking for summer employment on a farm from May-August. Preferably in Alberta. Contact Doug Van Beek at 335-8393 or Box 1461, Didsbury, AB T0M 0W0

NIAGARA PENINSULA: 17-year-old Grade 12 graduate would like to work on a dairy farm for the summer. Willing to work anywhere in Southern Ontario. Has previous summer of experience. Class-G licence and own transportation. Phone (416) 682-4669 and ask for Paul.

Summer Job Market

Accommodations

Accommodations



The King's College Residence

TRAVELLERS & VISITORS TO ALBERTA

The King's College has furnished 1 & 2 bedroom suites available May - August. This includes appliances and kitchen facilities. Very reasonable rates, available for rent on a daily, weekly or monthly basis. Call or write:
The King's College
10766 - 97 St., Edmonton, AB T5H 2M1
Telephone (403) 428-0727

Classifieds

Teachers

GEORGETOWN: Georgetown District Chr. School has a definite opening for a **junior teacher** for the 1988/1989 school year. Applicants with ability to teach phys. ed. as well as a background in computers will be preferred. There is also a possible need for a part-time **kindergarten** teacher (60%) for September 1988. Please send letters of application, including resume and references, to: Mr. George Petrusma, Principal, Georgetown District Chr. School, R.R.#1, Georgetown, ON L7G 4S4. Tel. (416) 877-4221 (school); (416) 877-6444 (residence).

HOUSTON, B.C.: The Houston Chr. School, located in north central B.C. has a **Grade 1** teaching position open. We also require a teacher for the **Junior Secondary** program (grades 7 through 10) with ability to teach science and math. Teaching duties commence Sept., 1988. Inquiries should be directed to the principal, Mr. H. Fritschy at (604) 845-7736, Houston Chr. School, Box 237, Houston, BC V0J 1Z0.

KITCHENER, Ont.: Laurentian Hills Chr. School has a possible opening for a **Kindergarten teacher** (three full days each week) and a definite opening for 2 1/2's-time **principal's relief for Grades 7 and 8**. Please send applications to: The Principal, Laurentian Hills Chr. School, 11 Laurentian Dr., Kitchener, ON N2E 1C1.

METCALFE, Ont.: Community Chr. School, near Ottawa, requires a teacher for **primary** or **junior grades**, with the possibility of part-time French teaching. Please call Beth Ripmeester, (613) 748-9595 or (613) 445-3040. Send resume to: Community Chr. School, Box 540, Metcalfe, ON K0A 2P0

NEERLANDIA, Alta.: Neerlandia School, Alberta. Applications are invited for the following two possible openings for the 88/89 school year.
1. **Grade 5** teacher
2. **Special ed.** — resource room for grades 1-6.
Please send applications to both: John Piers, Principal, Box 89, Neerlandia, AB T0G 1R0. Phone: (403) 674-4308 and Dr. H. Treleaven, Superintendent, County of Barrhead, #11, Barrhead, AB T0G 0E0

NEWMARKET: Holland Marsh District Chr. School invites applications for the 1988/89 school year. We are also looking for a full- or half-time teacher for one of the **primary grades** and a full-time teacher for **Grade 5/6**. Strengths in music and/or French would be an asset. Please send inquiries to Mr. H. VanderVecht, Principal, R.R.#2, Newmarket, ON L3Y 4V9. Phone: (416) 775-3701 (school) or (416) 775-2645 (home).

RED DEER, AB: The Red Deer Chr. School invites applications for possible openings in **junior high, intermediate** and **primary grades**. Expertise in one or more of the following areas will be considered an asset: social studies, art, phys. ed., French and/or music. Direct all inquiries to: Mr. R. Duggan, Principal, Red Deer Chr. School, 14 McVicar St., Red Deer, AB T4N 0M2. Phone: (403) 346-5795.

ROCKY MOUNTAIN HOUSE, Alta.: Our thanks to 30+ people who applied.
Rocky Chr. School, Evert Vroon, Principal.

Teachers

SASKATOON: Saskatoon Chr. School has a 1/2-time **kindergarten** position with possible additional 1/2-time **French** and **principal's relief**. Send resume to: Mr. R. Poortinga, Principal, Saskatoon Chr. School, 2410 Haultain Ave., Saskatoon, SK S7J 1R3

SMITHVILLE: The Smithville District Chr. High School has one definite **science** teaching position and one possible position in **general studies** (math and science) available, as well as a possible position in the combination **arts/bible** for Sept. 1988. Send all applications to: Mr. M.B. Strooboscher, Principal, Smithville District Chr. High School, Box 310, Smithville, ON L0R 2A0; tel. (416) 957-3255.

Teachers

STRATHROY: John Calvin Chr. School, Strathroy, will require a part-time **French** teacher with a possibility for some principal relief (total approximately 48% time) for the 1988-89 school year. Please forward all letters of inquiry to: Mr. H. Wiersema, Principal, John Calvin Chr. School, 48 York St., Strathroy, ON N7G 2E3

TERRACE, B.C.: Centennial Chr. School, located in Terrace, B.C., is inviting applications for possible openings in K-7 for the 1988/89 school year. Centennial Chr. School, operating since 1967, has a present enrolment of 80 students. The school, located in the beautiful Skeena Valley, offers many dynamic opportunities. For further information please contact: Frank Voogd, Principal, Centennial Chr. School, 3602 Sparks St., Terrace, BC V8G 2V6. Tel.: (604) 635-6173.

Teachers

TORONTO: Toronto Central Chr. School invites applications for possible openings at various levels and for the position of **principal**. Please direct inquiries to: Jane Roxburgh, Principal, (416) 968-2036 (days), (416) 759-4352 (evenings) or Tine Houtman (416) 461-1207 (evenings).

WILLIAMSBURG, ON: Timothy Chr. School is inviting applications for openings at the **Grade 3/4** and **5/6 levels** for Sept., 1988. Please address all applications to: The Principal, Timothy Chr. School, Williamsburg, ON K0C 2H0. Tel.: (613) 535-2687.

Teachers

WOODSTOCK: For the 1988/89 school year we have a definite opening for a **special education** teacher as well as a possible opening in one of the upper **elementary grades**. Direct inquiries to Ray VanderPloeg, Principal, c/o John Knox Chr. School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Tel: (519) 539-1492 (school), 539-2117 (home).

Why not place your ad in Calvinist Contact?

Thunder Bay Christian School

invites applications for

primary and junior division teachers

Thunder Bay Christian School is a fast-growing school; has new facilities and an enrolment of 165 students. We offer an above average benefit package for teachers and moving expenses to Thunder Bay are partially covered. Thunder Bay area provides good fishing, boating, hiking, camping, cross country and downhill skiing, but above all provides you with a challenge to be part of our Christian school community. We need your help.
Send application, resume and references to:
Mr. J. Tamming, Principal
R.R.#2, Arthur St. W., Thunder Bay, ON P7C 4V1
Tel. (807) 939-1209 (school) or 939-1356 (home)

Duncan Christian School

Duncan, B.C.

invites applications for an

intermediate teacher

for the 1988/89 school year for a vacancy due to expansion. Ability to provide leadership in music education will be an asset.

Possible openings may occur in **secondary English** and **secondary social studies**.
Applicants should send resume to:
Mrs. Rose Bakker
P.O. Box 844, Duncan, B.C. V9L 3Y2
Phone: (604) 746-5537

Pacific Christian School

Victoria, B.C.

offering an integrated Christian education to over 600 students on beautiful Vancouver Island, invites applications from teachers, certifiable in B.C., for the following positions:
Elementary
Intermediate
(French concentration)
Secondary
Girls PE, math, science
Possible openings in home economics and girls counsellor
Contact:
Mrs. Karen Vos, Principal
671 Agnes St.
Victoria, B.C. V8Z 2E7
Tel. (604) 479-9365
Contact:
Mr. John Messelink, Principal
654 Agnes St.
Victoria, B.C. V8Z 2E6
Tel. (604) 479-4532

Medicine Hat Christian School

invites qualified persons to apply for the possible opening for the position of
principal
commencing August 1, 1988. In addition, we have an opening for Grade 1 and 2.
Medicine Hat Christian School is a growing, interdenominational Christian school, has new facilities, 135 students and is in its sixth year of operation.
Letter of inquiry or application can be sent to:
Mr. William Slotstra, Principal
68 Rice Dr. S.E.
Medicine Hat, AB T1A 7E4
Tel.: (school) 403-526-3246
(home) 403-526-7192

Hamilton District Christian High School

invites applications for possible openings in

English
French
Science

Send resume and application to:
Ron Dirkse, Principal
28 Athens St., Hamilton, ON L9C 3K9
or call (416) 389-2296 (school)

ST. CATHARINES

Beacon Christian High School

invites applications for a possible opening for September 1988 in:

English and Dramatic Arts

Inquiries from applicants qualified to teach courses in the areas of Bible and the social sciences are also welcomed.

Direct your resume to the principal:
Mr. H. Kater
2 O'Malley Dr., St. Catharines, ON L2N 6N7
Telephone (416) 937-7411

Miscellaneous

Weekly Crossword

by Frank R. Jackson

ACROSS

1 X marks it
5 Say "hello"
10 Bivouac
14 List of feasts
15 Make a comparison
16 Butterine
17 US literary notable
20 Resort
21 Spheres.
22 Thoughts
23 Rose's love
24 Unless in law
26 Work by 17A
33 Plant of a clone
34 Single
35 It. resort
36 WWII command
37 Liquid measure
39 Fr. department
40 Recorded proceedings
42 — and outs
43 Crayon
45 Work by 17A
49 Ratio words
50 Loud sound
51 Footwear
54 Sports group
55 Couple
58 Work by 17A
62 Lease
63 Type face
64 Eastern VIP
65 Leg joint
66 Accumulate
67 Gala affair

DOWN

1 Bribes
2 Support
3 Ancient Gr. theaters
4 Young child
5 Halo
6 Having wales
7 Makes do (with "out")
8 Always in poems
9 Explosive
10 Friendly
11 Lily plant
12 Tableland
13 Utensils
18 Automaton
19 Pugilist's weapon
23 Exist
24 Not any
25 Roman highway
26 Pay the tab
27 Certain cover
28 Act the ham
29 Untrue
30 Wild ass
31 Mlle. Piaf.
32 Musical work
37 Elevator
38 Division word
41 Stir up
43 Muscle contraction
44 Tanker cargo
46 Paris suburb
47 Stands on edge
48 Tantalizes

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Last week's puzzle

C	A	S	T	S	C	R	A	M	P	I	S	H
O	N	E	R	T	R	A	L	A	U	V	E	A
S	T	R	I	K	E	U	P	T	H	E	B	A
T	I	E	U	N	I	T	U	L	N	A	E	
				A	R	C	S		C	U	B	I
				F	A	C	E	T	H	E	M	U
				A	J	A	R		O	L	P	E
				T	A	R	O		L	E	N	T
				E	X	E		T	O	R	E	
				S	H	A	L	L	W	E	D	A
				M	A	R	L	E	N	E	I	R
				A	D	A	I	R		E	T	R
				D	A	N	C	E	W	I	T	H
				A	N	T	E		A	C	T	I
				M	O	S	S		S	C	A	N
												O

51 Tree's skin
52 Apparent
53 Fr. river
54 Louise or Turner
55 Coin

56 Determinate amount
57 Frightening creature
59 Epoch
60 Gypsy
61 Ump's kin

Students!
See ad
on page 14.

Events

Swedish
ecumenical
hymnbook
published

SWEDEN (RES) — Co-operation among 15 denominations in Sweden has resulted in the creation of the Swedish Ecumenical Hymnbook. The first part is common to all the denominations, providing a basis for all to celebrate together and make it practical to conduct worship services over the radio and TV. The second part is divided according to particular traditions. Denominations involved are: The Swedish Mission Covenant Church (Reformed, WARC), The Roman Catholic, Lutheran, Methodist, Baptist, Free and Pentecostal churches and the Salvation Army.

Church news

Christian Reformed Church

Change in worship times
Meadowvale Community, Mississauga, Ont., now worships at 9 a.m., 11 a.m. and 7 p.m. on Sundays.



September 20-27, 1988

A week-long bus tour in the Land of Enchantment. Visit pueblos, churches, trading posts, schools, and cities in New Mexico and Arizona. See canyons, mesas, desert plains, pine-clad mountains. Worship and fellowship with Navajo and Zuni brothers and sisters. Call or write for information.


Christian Reformed Home Missions
2850 Kalamazoo Ave. SE
Grand Rapids, MI 49560
(616) 246-0757

Canadian office:
P.O. Box 5070
Burlington, ON L7R 3Y8
(416) 336-2920

An
Inspiring
Experience



Hollandse dag 1988

De 18de Hollandse dag wordt dit jaar gehouden op Hemelvaartsdag,
donderdag, 12 mei, D.V.,
in de York CRC
Aanvang is 's morgens 10 uur.
Spreker voor de middag is Rev. Kuntz van Kitchener
Voor lunch wordt gezorgd. Degenen die aan het programma willen meewerken, worden verzocht contact op te nemen met:
R. DEBOER TELEF: (416) 768-3634

Organ & Clarinet Concerts

presented by
ANDRE KNEVEL, renowned organist
and
HENK DE GRAAF
1st clarinetist with the Rotterdam Philharmonic
Wed., Apr. 20 — First CRC, Guelph
Thurs., Apr. 21 — St. George's Cathedral, King St. E., Kingston
Fri., Apr. 22 — St. Andrew's Presbyterian Church, Lindsay
Sat., Apr. 23 — United Church, Simcoe St., Oshawa
Mon., Apr. 25 — Providence CRC, Beamsville
All concerts start at 8:00 p.m., with tickets available at the door.

Students of
London District Christian Secondary School
present

"Life is a Funny Thing"

(a play dealing with discoveries about life)
by students of LDCSS
Directed by Gerry Vaandering
April 20, 21, 22, 23
8 p.m.
Tickets: \$4.00 24 Braesyde Ave., London, Ont.

10th Annual Young Adults
Day Rally

"Recipe for a happy life"
April 29 — May 1, 1988
Main speaker: Rev. H.G. Samplonius
Place: Faith CRC & M.M. Robinson High School
Burlington, Ont.
Registration: April 29, 8:00 p.m. at M.M. Robinson
April 30, 8:30 a.m. at Faith Christian Reformed Church
Cost: \$35.00 (includes meals, entertainment, workshops and lodging if required)
Register before April 11, by cheque to:
Dave Stuive, 1206 Hwy. #8, Winona, ON L0R 2L0
for info. call (416) 643-1410 or 845-1465

Ontario Christian
Singles Weekend

to be held
May 13, 14 and 15, 1988
at Redeemer College in Ancaster, Ont.
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Calendar of Events

- Apr. 9** 35th Annual CLAC Convention at Sheraton Villa, **Burnaby**, B.C. Thomas Langan, keynote speaker, will speak on: "Clarity in Times of Confusion."
- Apr. 9** Organ concert by Andre Knevel at 8 p.m. in Central Presb. Church (Charlton & Carolyn), **Hamilton**, Ont.
- Apr. 9** Annual Spring Christian Male Choir Festival, hosted by the Chatham choir, at 7:30 p.m. in Park Street United Church, 12 Dufferin St., **Chatham**, Ont.
- Apr. 9** Farewell evening for Pastor Peter Slofstra (Univ. of Western Ontario Campus Chaplain 1981-88) and family. All "Cost Supper" Alumni are welcome. At 7 p.m. in the First Chr. Ref. Church, **London**, Ont. For info. call Ray Geurkink at (519) 453-3657 in the evening.
- Apr. 10** Spring concert at 8 p.m. in the Bethel CRC, **London** (716 Classic Dr.). Choirs participating: Ingersoll CRC Choir, "Shining Lights" (Aylmer) and Bel Canto Chr. Choral Society (London).
- Apr. 13** Spring concert by Leendert Kooij's OCMA with Andre Knevel at the organ, at 8 p.m. in the Willowdale United Church, **Willowdale**, Ont. For tickets call (416) 636-9779.
- Apr. 13** Dr. Jitse Vander Meer, Associate Professor of Biology at Redeemer College, will speak on: "Creationism vs. Evolutionism" at 8 p.m. in the East CRC, **Strathroy**, Ont.
- Apr. 13** RCBPA Hamilton chapter breakfast meeting at Redeemer College, **Ancaster**, Ont. Reservations required. Call (416) 524-1203.
- Apr. 14-16** "Speak-Up Seminar," with Carol Kent at the Forest Hill United Church, 121 Westmount Rd. E., **Kitchener**, Ont. Excellent for Sunday school, club and Coffee Break leaders. Cost: \$50. For registration forms call (519) 746-1257 or 696-3213.
- Apr. 15** Fryske Joun! Om acht ure sille wy an Fryske joun halde yn de Christelike Skoalle op de hoek fan Exmouth en Pontiac, **Sarnia**, Ont.
- Apr. 15** Piano concert by Pamela Van Weelden, A.R.C.T. Several choirs and students are participating. At 8 p.m. in the Clarkson CRC, **Mississauga**, Ont.
- Apr. 16** Organ/trumpet concert with Jan Overduin and Eric Schultz at 8 p.m. in Redeemer College Auditorium, **Ancaster**, Ont. For tickets call (416) 648-2131, ext. 213.
- Apr. 16-17** 30th anniversary of the Maranatha Chr. Ref. Church, **Cambridge**, Ont. For info. call: (519) 621-1537.
- Apr. 15-23** Organ concerts by Frans van der Hauw (Bolsward, The Neth.) on **Apr. 15**: CRC, **Exeter**, Ont., 8 p.m.; **Apr. 16**: Collier St. United Church, **Barrie**, Ont., 8 p.m.; **Apr. 22**: Can. Ref. Church, Belsyde, **Fergus**, Ont., 8 p.m.; **Apr. 23**: CRC, **Drayton**, Ont., 8 p.m.
- Apr. 16** Elders' conference on "A New Creation." Speaker: Rev. J. Quartel. From 10 a.m. to 3 p.m. at the CRC, **Mt. Brydges**, Ont.
- Apr. 16** Spring concert by Leendert Kooij's OCMA with Andre Knevel at the organ, at 8 p.m. in Rehoboth CRC, **Bowmanville**, Ont. For tickets call (416) 636-9779.
- Apr. 17** Spring concert at 8 p.m. in the **Ingersoll** CRC, 429 King St. W. Choirs participating: "Shining Lights" (Aylmer), Bel Canto (London) and Ingersoll CRC Choir.
- Apr. 18-28** C.S.S.'s Harry Houtman in Alberta.
- Apr. 20-25** Organ and clarinet concerts by Andre Knevel and Henk de Graaf. **Apr. 20**: First CRC, **Guelph**, 8 p.m.; **Apr. 21**: St. George's Cathedral, **Kingston**, 8 p.m.; **Apr. 22**: St. Andrew's Presbyterian, **Lindsay**, Ont., 8 p.m.; **Apr. 23**: Simcoe St. United Church, **Oshawa**, Ont., 8 p.m.; **Apr. 25**: Providence CRC, **Beamsville**, 8 p.m.
- Apr. 20-23** Students of the London District Chr. Sec. School present "Life is a funny thing," a student-written/performed, teacher-directed play. At 8 p.m. at the school, **London**, Ont.
- Apr. 21** CRC Women's Rally starting at 9 a.m. at the Covenant CRC, **St. Catharines**, Ont. Speakers: Rev. G. Veeneman, Mrs. Donna Beckett and Mrs. Wurmbrand.
- Apr. 22** Rev. Richard Wurmbrand of "Jesus to the Communist World" will speak at 8 p.m. in the Covenant CRC, **St. Catharines**, Ont.
- Apr. 22-23** 25th Anniversary/Reunion of the Toronto District Chr. High School. **Apr. 22**: Evening program. **Apr. 23**: Open house, reunion and banquet featuring Andrew Kuyvenhoven, at TDCH, 7900 Kipling Ave., **Woodbridge**, Ont. For info. call: (416) 741-2273.
- Apr. 23** "The Creation" will be performed by the Listowel Concert Singers and the K/W Youth Orchestra at 8 p.m. in Trinity United Church, **Listowel**, Ont. For info. call (519) 291-3106.
- Apr. 24** Rev. Richard Wurmbrand of "Jesus to the Communist World" will speak at 5 p.m. in the Jubilee Fellowship CRC (Beacon Chr. High School), **St. Catharines**, Ont.
- Apr. 24** Rev. Richard Wurmbrand of "Jesus to the Communist World" will speak at 10:30 a.m. in Glengate Alliance Church, 6271 Glengate St., **Niagara Falls**, Ont.
- Apr. 29** Annual Spring Concert by the Edmonton Chr. Male Choir at 8 p.m. in the Maranatha CRC, **Edmonton**, Alta.
- Apr. 29-May 1** Young Adults Day Rally at Faith Chr. Ref. Church and M.M. Robinson High School, **Burlington**, Ont. Register by Apr. 11 to Dave Stuive, 1206 Hwy. #8, Winona, ON L0R 2L0.
- Apr. 30** Second Annual Praise and Worship Conference from 8:30 a.m. to 9 p.m. at the Clarkson CRC, **Mississauga**, Ont.
- Apr. 30** Friendship Conference and Annual Meeting from 9 a.m. till 3:30 p.m. at the Maranatha CRC, **Cambridge**, Ont. Everyone welcome. Registration fee is \$15.
- Apr. 30** The King's College Convocation Ceremony at 2:30 p.m. at First Presbyterian Church, **Edmonton**, Alta. Keynote speaker: Dr. Calvin Seerveld.
- May 1** Spring Concert by St. Thomas and District Male Choir "Crescendo" at 8 p.m. in Knox Presbyterian Church, **St. Thomas**, Ont.

Advertising deadlines

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Fri. Apr. 22	Tues. Apr. 19	Wed. Apr. 13-8:30a. m.	Thurs. Apr. 14-8:30a. m.

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Stan de Jong, Manager

Dutch

Yvonne van Gennip: Calgary's winterkoningin

Stan de Jong
De Olympische Winterspelen eindigden voor Nederland met een gouden rand, dank zij de schitterende prestaties van een 23-jarig meisje afkomstig uit de stad Haarlem.

Zoals de Finse schansspringer Matti Nykänen met drie gouden medailles uitgroeide tot de mannelijke held van de vijftiende winterspelen, Yvonne van Gennip werd op de schaats terecht de vrouwelijke ster. In Nederland noemen ze haar de winterkoningin van Calgary.

De Nederlandse Fanny Blankers-Koen werd wereldberoemd toen zij, in de zomer van 1948, te London, Engeland, vier gouden medailles verdiende. Maar sinds topschaatser Ard Schenk (driemaal goud in Sapporo, 1972) is het niet meer voorgekomen dat een Nederlandse deelnemer zo succesvol was op de olympische winterspelen.

Wat niemand verwachtte gebeurde dit jaar in Calgary: Yvonne van Gennip versloeg haar aartsrivalen, de Oostduitsers Karin Kania, Andrea Ehrig en Gabi Zange, op de 1500-, 3000- en 5000-meter afstanden.

Yvonne verbeterde haar eigen wereldrecord
De 5000 meter was in Calgary een olympisch primeur, want tot dusver werd dit traject als te zwaar voor vrouwen beoordeeld. In zijn geheel werd het damesschaatsen pas in 1960 geïntroduceerd op de winterspelen. Vanaf 1983 is de 5000 meter opgenomen in de allround tournooien. Eerst beet Zange de spits af met een tijd van 7 minuten, 39.44 seconden. Ehrig verdrong haar landgenote echter met vier achtereenvolgende verbeteringen. Haar beste tijd was 7.20.99.

Maar Ehrig werd vorig jaar in maart door van Gennip onttroond. Op de prachtige ijsbaan te Heerenveen stookte Yvonne toen naar de finish in een tijd van 7.20.36, een nieuw wereldrecord.

Dit jaar, in Calgary, waren de hoofdfiguren weer aangetreden. Yvonne bofte met de loting. "Ja, onwijs," zei ze, "maar ik heb zo vaak in het eerste paar moeten starten. Nu kon ik me veel meer ontspannen."

Ehrig, in de openingsrit, verbeterde van Gennips wereldrecord door de vijf kilometer af te leggen in de tijd van 7.17.12. Toch voelde Yvonne dat het niet meer fout kon gaan! "Ehrig reed niet zo indrukwekkend en ik dacht, ik kan haar verslaan."

De Nederlandse (en oud-Nederlandse) toeschouwers bij de ijsbaan in Calgary, die Yvonne uitbundig hadden aangemoedigd, konden hun emoties niet meer in bedwang houden toen bekend werd gemaakt dat ze de 5000 meter in een wereldrecordtijd van 7.14.13 had afgelegd. Ze verbeterde haar eigen record met ruim zes seconden!

Het was haar tweede en Calgary's zevende wereldrecord. De Oostduitsers keken verslagen toe.

Egbert van 't Oever, de coach van de Nederlandse schaatsers, zei, met vochtige ogen, na afloop van Yvonne's grandiose rit: "Het was een zegetocht. Als ze twee seconden harder had moeten, had ze



Yvonne van Gennip op het erepodium na haar gouden rit op de 5000 meter temidden van de Oostduitsers Andrea Ehrig (links) en Gabi Zange. Yvonne draagt de uit Nederland opgestuurde schaatsmuts met de woorden: "Goud he."

dat ook gedaan."

Van Gennip vs. Kania
Niet alleen zegevierde Yvonne over Ehrig en Zange, op de 1500 meter liet ze wereldkampioene Karin Kania

achter zich. Kania, die tweede werd, kreeg het met zichzelf te kwaad op het erepodium gedurende het spelen van "Het Wilhelmus." Zei Kania later: "De Nederlandse supporters zongen hun volkslied mee en dat maakte me van streek."

Geen andere vrouw ter wereld heeft zoveel op de schaats bereikt als Kania. Haar olympische oogst bestaat uit acht medailles, waarvan drie goud (Sarajevo, 1984). Ze verzamelde een record aantal van tien wereldtitels en vestigde elfmaal een wereldrecord.

Mocht Kania in Calgary op haar schaatstroon wankelen, ze werd echter nogmaals wereldkampioene op de gedurende maart in Skien, Noorwegen, gehouden wereldkampioenschappen.

Vooruitziende naar Noorwegen, zei van Gennip in Calgary: "De 500 meter zit daar weer bij en je hebt er ander ijs. Op een buitenbaan kunnen de Oostduitsers hun kracht beter kwijt, door mijn techniek was ik hier (Calgary) sterker."

De 500-, 1500- en 3000-meter races werden door Kania in

Noorwegen gewonnen. Yvonne was vijfde in de 500 en tweede in de andere ritten. Maar ze kreeg wéér goud op de 5000 meter en met dit succes werd ze tweede op de wereldranglijst.

Voor nu althans. Op dit moment is zij de ambassadrice van heel schaatsbeminnend Nederland!

Dagelijkse dienst

Je hoeft niet altijd zendeling te worden, om in de dienst van onze Heer te staan. Was voor je zieke buurvrouw maar een keer de borden, dan heb je ook Gods wil gedaan.

Een koele dronk om Christus wil gegeven aan hem, die dorstend langs je venster gaat, staat evenzeer voor eeuwig opgeschreven, als je de Geest maar leiden laat.

We moeten eens wat minder over godsdienst praten maar in ons leven Christus laten zien. Thuis, in fabriek en werkplaats, langs de straten, en aan je maat, waarmee je dient.

We zullen ons volkomen moeten buigen en daar slechts gaan, waar Hij ons zenden zal. Wij zullen dagelijks van Hem moeten getuigen in toga, boezelaar of overall.

Huib Fenijn

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W e leven met elkaar aan het lawaaierige eind van de twintigste eeuw. Het zal aan het andere eind — het begin — wel niet zo'n drukte geweest zijn. Geen luidsprekers, geen ghettoblasters, geen TVs. Ze hadden toen natuurlijk ook wel politici, maar ik denk dat die niet zoveel lawaai maakten als tegenwoordig. We kregen ons portie van politiek lawaai wel in de afgelopen week. Onze minister-president verzekerde ons, dat hij het te druk had om aan een verkiezing in de lente te denken. Maar hij klonk toch verdacht veel als iemand op het verkiezingspad. In zijn toespraak kreeg Turner er geducht van langs. Mulroney vergeleek zijn houding ten opzichte van het handelsverdrag met de Verenigde Staten als het vandalisme van een losgeslagen tiener. Dat had natuurlijk betrekking op Turners belofte dat hij het hele verdrag zou verscheuren ingeval de Liberalen aan de regering zouden komen.

Turner liet het er niet bij zitten en in een vergadering van

Liberalen in Windsor schilderde hij Mulroney als een lakei van President Reagan. Dat was een echte "datte-wetoffe-jonges-zijn" toespraak van Turner. Maar er speelde toch wel een beetje een valse noot doorheen. Terwijl hij sprak, vergaderden er partijleden om te overleggen hoe men Turner van mening zou kunnen doen veranderen inzake het Meech Lake Accord. De Liberale Partij had ook te kampen met verlies aan populariteit onder kiesgerechtigden, volgens een recent publiek opinie-onderzoek. Turners partij heeft veel weg van een roman, waarvan het einde weg is: niemand weet hoe het af zal lopen. Het schijnt dat het politieke optreden van Turner vechten tegen de bierkaai is, het loopt hem altijd tegen en er komt geen eind aan de onenigheid.

★★★★

Onze Minister voor Konsumentenzaken — Harvie Andre — heeft eindelijk de knoop doorgehakt en de banken een brief geschreven waarin hij zegt, dat het 's uit moet zijn met die irriterende tarieven voor

bankhandelingen. "Irriterend" is nu juist niet het woord dat we nodig hadden. "Irriterend" is een gaatje in mijn sok of een haar in de soep, maar geld zonder het je te laten weten of je toestemming te vragen van je bankrekening te nemen, is een beetje erger dan "irriterend" vind ik. Onbeschoft zou Tante Katrien zeggen, maar die woorden gebruiken ministers natuurlijk niet.

★★★★

De Chinezen zijn bezig Canadees kapitaal naar hun land te lokken met verzekeringen van belastingvrijheid op lange termijn en toegang tot de markten van Japan en Zuid-Azië. Misschien is het wel tijd voor de fabrikanten van het Monopoly-spel om naar China te verhuizen, hun fabriek in Canada werd tenminste gesloten.

★★★★

Niemand heeft er veel van in de krant gelezen, maar er was een geduchte aardbeving in de Noord West Territories. Zelfs gebouwen in Edmonton stonden er van te schudden.

Persoverzicht

Carl D. Tuyl



Het centrum van de schok was 300 mijl ten westen van Yellowknife.

★★★★

Onze Minister van Financiën — Wilson — wordt van allerwege dringend verzocht om toch de rente wat naar beneden te laten komen. Er wordt geoordeeld, dat Wilson, rekenend op een verkiezing in de herfst, er wel oren naar zou hebben. Maar helaas dansen de ministers in vele gevallen naar de pijpen van hun hogere ambtenaren, in dit geval de gouverneur van de Bank van Canada, die er op staat dat de rente niet verlaagd wordt. De ambtenaren in de ministeries hebben vaak in feite meer in de melk te brokkelen dan de minister zelf.

★★★★

De leider van de Christian Heritage partij — Ed Van Woudenberg — kondigde aan, dat er in de volgende verkiezingen, in tenminste vier kiesdistrikten in Nova Scotia, kandidaten van zijn partij verkiesbaar zullen zijn.

★★★★

En mocht u van de zomer misschien een uitje willen maken naar Joegoslavië, dan hoeft u over het eten daar niet in te zitten, tenminste niet als u een Big Mac wilt hebben. MacDonald heeft een filiaal geopend in de hoofdstad daar.

★★★★

Monsieur Mulroney gaf nog eens even juist bescheid over Canada's houding ten opzichte van Israël. Hij schreef aan het Canada-Israël Comité, dat Canada aan Israël's zijde staat. Het bleek echter wel, dat Clark de eerdere kritiek niet zomaar uit zijn duim gezogen had want Mulroney waarschuwde, dat Israël's maatregelen in de bezette gebieden een gevaarlijke dimensie in de Israël-Canada verhouding hadden geschapen.

★★★★

In Ontario werd een politieagent gedegradeerd, omdat hij niet genoeg bekeuringen binnen bracht. Zou zo'n man zijn eigen salaris op moeten brengen? Ligt 't aan mij of zit er ergens iets fout in die handelswijze?

★★★★

De Konservatieve Partij ziet het wel zitten in Manitoba. En omdat per slot van rekening de

vorige regering daar rood was, stuurde Monsieur Mulroney een van zijn weinige rooie Tory's er op af. Het was onze allerbeminde Flora MacDonald, die daar de lof en de zegeningen van een P.C. — regering mocht verkondigen, hetgeen zij met haar gebruikelijk elan dan ook deed.

★★★★

Verscholen in de kranten, als de schuddende gebouwen in Edmonton, was een bericht uit Engeland. Het nieuws werd door redacteuren hier te lande waarschijnlijk als te schokkend voor publikatie op de eerste pagina beschouwd. Maar *Calvinist Contact*, altijd op zoek naar betekenisvolle gebeurtenissen, zet het feit nu in het zonnetje van de publiciteit. Hou je vast aan de stoelleuning: in Engeland had de regering een overschot op de begroting. Dat is nog 's wat anders dan de altijd groeiende tekorten aan deze kant van de oceaan. Die ijzeren dame moet toch wel iets goed doen, nietwaar?

★★★★

President Reagan wilde zich niet mengen in de aanhangige rechtszaak tegen ex-marinier Oliver North, maar zo tussen neus en lippen liet hij toch even weten, dat naar zijn mening Oliver North een rasechte, natuurgelovige, honderd procent onvermagerde held was. Dat mocht hij toch wel even zeggen, hè? De kans dat die samenzweersers ooit in de bak zullen komen acht ik niet bijzonder groot.

★★★★

Een medische onderzoeker kwam op een conferentie met feiten, die afkomstig waren van martelingen in een concentratiekamp. Zijn collega's kwamen er achter en verzochten hem dringend zijn wetenschappelijk boeltje op te pakken.

★★★★

En dit is echt gebeurd in Purmerend. Een meisje fietste door het rode stoplicht heen. De verkeersagent floot, maar zij sjeesde maar door. De man van het gezag achterhaalde haar echter en vroeg bars: "Heb je mij niet horen fluiten?" "Jazeker," antwoordde dat meisje, "maar ik heb al een vriendje."

Carl Tuyl is predikant van de Christian Reformed Church in Kingston, Ont.

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